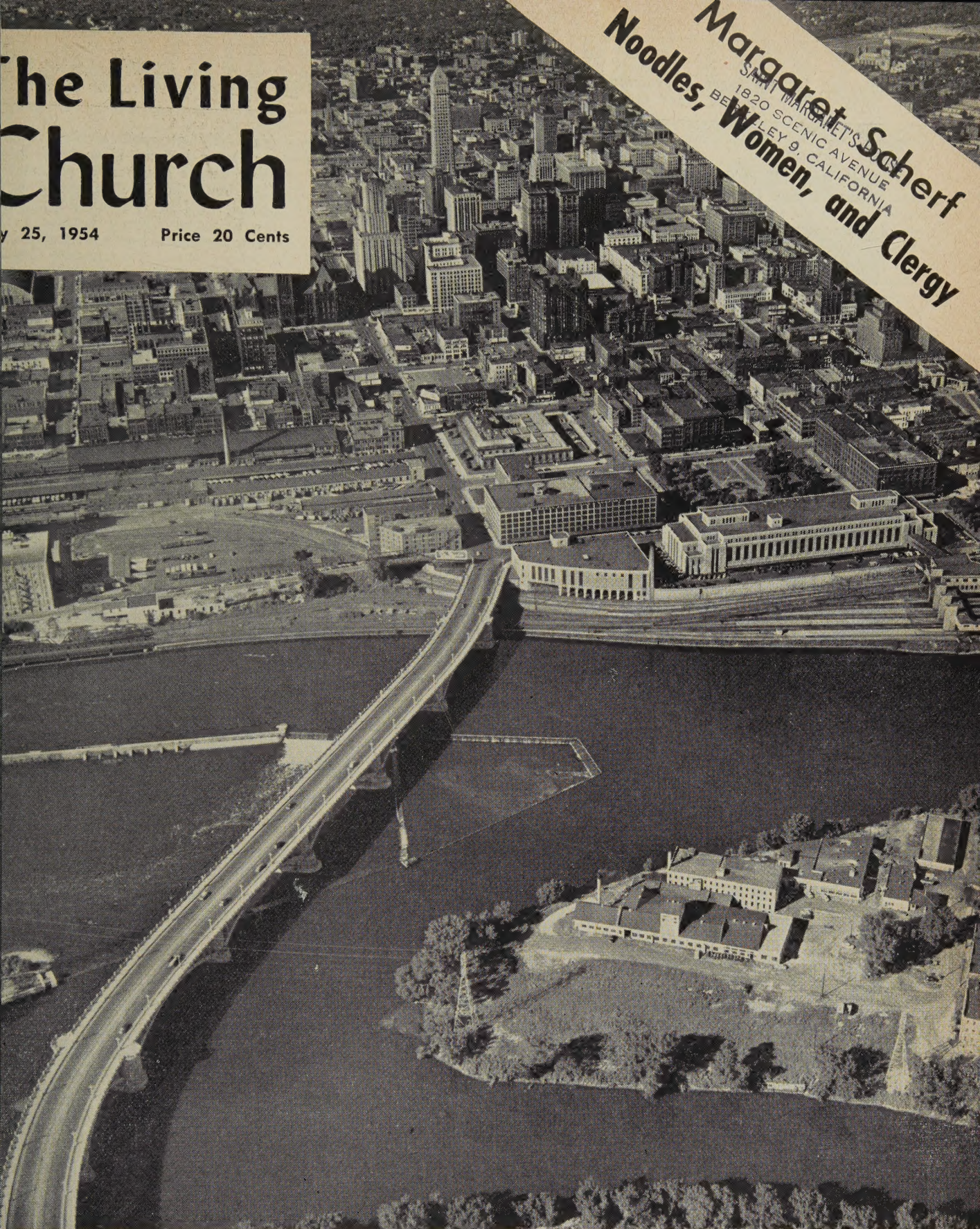


The Living Church

July 25, 1954

Price 20 Cents

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MINNEAPOLIS: City of homes, lakes, and flour [p 16].

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Honolulu

I am deeply disturbed at the unfairness of the letters relative to the change in meeting place of the General Convention. Some of the writers appear to feel that Bishop Sherrill was acting out of pure caprice in the decisions he had to make and we may be sure that that was by no means the case.

He has not said so, but I suspect very strongly that this was the sequence of events: (1) a great wrestling of soul when it was apparent to him that Houston could not come up with conditions agreed upon; (2) the hardest decision he ever made: "We are not going to Houston"; (3) a hasty canvass of likely places then proved that Honolulu was the only place that could and would take the Convention.

Why should we not go to Honolulu? The cost is the only reason so far alleged, but that is by no means insuperable. This diocese will manage and so will others. And are not the Episcopalians of Hawaii as entitled to have the General Convention as any others? They are members of the Body just as fully as any of the rest of us and there will be no segregation there. This Convention of 1955 will long be remembered for the courage and Christian fortitude of our Presiding Bishop.

Thanks to Bishop Kennedy and his people, too, who said, "We'll take you in,"

when there was no place else to go. They are gracious hosts. Let us be equally gracious guests.

(*Rt. Rev.*) DONALD H. V. HALLOCK,
Bishop of Milwaukee.

Milwaukee, Wis.

Better Representative

THE LIVING CHURCH is helping me to become acquainted with the Episcopal Church, and this, together with some wonderful sermons by the Rev. Lewis D. Gottschall, rector of St. Peter's, Oakland, Calif., has greatly influenced me in deciding to become affiliated with the Episcopal Church.

I was brought up in the Roman Catholic Church, and did not leave because I was not active, or ill-informed (attended Roman Catholic schools), or irregular

(faithfully attended services for many years), or because I am hard to please (have been a salesman, at present a manager, must be able to get along with people). I left, and am moving toward the Episcopal Church because I feel it better represents God's kingdom on earth.

CHARLES CONLIN.

Oakland, Calif.

Four Opportunities

I should like to reassure Dr. Lewis T. Gregory, or at least to say a word in behalf of the "famous parish church in New York City" where he and his wife were denied their regular Sunday communion [L. C. June 6th]. Perhaps Dr. Gregory did not know that this church offers four other opportunities for Communion, every Sunday, at 7, 8, 9 and 10 AM. Furthermore, at each of these communions the Prayer Book is followed word for word without omission. . . .

The 11 o'clock High Mass is admittedly something else again — a liturgical showpiece, if you like — but fairness should allow that this parish has provided more than the usual opportunities and facilities for reception of the Holy Communion. Furthermore, in this church, both Morning and Evening Prayer are said daily. . . .

EDGAR P. H. JAMES.

Tucson, Ariz.

ACU CYCLE OF PRAYER

July

25. St. Monica's Home, Roxbury, Mass.
26. St. Ann's Episcopal Church, Chicago, Ill.;
Church of St. Anne, Stockton, Calif.
27. Blessed Sacrament Mission, Green Bay, Wis.
28. St. Barnabas, Havana, Ill.; All Saints' Episcopal Church, Fort Worth, Texas.
29. Order of St. Francis, Mt. Sinai, N. Y.
30. Convention of St. John the Baptist, Newburg, N. Y.

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by

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this transept
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historic Christ
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THE SONG of the cicada is one that we shall not hear in heaven. Its high-pitched vibration is heat made audible, the accompaniment of the sticky stillness of an airless day in midsummer. . . . Too hot for heaven, but too happy for hell, since to the American school-boy it not only spells summer vacation, but a respite from lawnmowing, trimming, weeding, and other parental exactions that multiply at more comfortable temperatures.

I DO NOT remember the sound of the cicada's whirr, but the feel of it. The *Encyclopedia Britannica* soberly records that it "has been variously compared to a knife-grinder, scissors-grinder, or even a railway whistle, and may be heard in concert at a distance of a quarter of a mile or more."

SCIENTISTS tell us that when the air feels "heavy," as it sometimes does on a hot summer day when the cicadas are singing, it is really lighter than usual; and that on a brisk, invigorating day, when the air feels light, it is actually heavier than usual. Walking around as we do on the bottom of an ocean of air, we are buoyed up by it to an appreciable degree. When the pressure drops, we droop. When it rises, we have much more bounce.

THE THINGS that oppress us on an oppressive day come from within—we have to carry more of our own weight; we have a hard time getting rid of our own heat. And this provides a striking parable of the meaning of freedom.

FREEDOM is commonly thought of as a negative thing—the absence of external pressures. But the absence of external pressures only makes us the victim of our internal pressures. Man without a moral atmosphere is a fish out of water. And man in an attenuated moral atmosphere, under low moral pressure, so to speak, is inferior man, neither as strong nor as free as man under high moral pressure.

YET the message of Christianity is freedom, and what St. Paul means when he says the word is, among other things, removal of the burden of the Jewish law, escape from the external compulsion of a detailed code of behavior. He contrasts the dead weight of the law with the buoyancy of life in the spirit.

FREEDOM surely means freedom "from" as well as freedom "for." We reject the totalitarian sophistry that freedom is attained by faithful obedience to authority, that everybody is free to vote "yes," and nobody is free to vote "no." Freedom is not freedom unless it includes the right to be wrong.

THE COLUMN of air directly above us weighs about 500 pounds. A solid weight of that size on your head would be a crushing burden. A crystallized code of behavior imposed upon us,

whether political or moral, partakes of the nature of such a solid weight. But the grace of God, like the atmosphere, works in an opposite way. The greater its weight, the more it buoys you up. It is interesting that the Greek word for the Spirit is "pneuma"—air.

NEGATIVELY, then, freedom involves the removal of burdensome laws and restraints and rules and inhibitions. But this is only part of freedom. If it were all, the pressures within us, the dead weight of our own appetites and desires and ambitions and passions, would be well nigh intolerable. A generation that has experimented with sexual freedom has made this discovery, and the literary period which now appears to be approaching its end adds up to one long wail of disillusionment in the all-sufficiency of sex. Who today can seriously entertain the idea that a higher and freer humanity is expressed by a pair of biological freaks whose mating mechanism has taken complete control of their personalities?

POSITIVELY, then, freedom requires a substantial head of spiritual pressure above, around, about, below us. It requires an element in which to move; and, more than that, an element which forces us into a more compact and muscular condition. We have to be freed "from" not only others but also ourselves.

"THEY that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."

THE CICADA'S song spells limp and drowsy freedom to the schoolboy—freedom from classes and teachers and from the stream of parental orders and exhortations. It blends with the summer song of the grasshopper, whose scratchy fiddling was the first intentional sound heard on dry land, we are told, in the distant epochs of geological time. Like Samuel F. B. Morse with his primitive telegraph, the grasshopper's song spells out, "What hath God wrought."

HOW CAN a parent teach freedom to his child? Simply by being still and letting the insects speak? No, that is only part of the story; but the parent cannot teach the rest by raising his voice in strident competition with other sounds. The dead works of the Law [including parental do's and don'ts] are as lifeless today as they were when St. Paul wrote his epistles. You can teach freedom only by being a free person, by taking your child with you into the adventure of God's grace and the life of the Spirit. There are many things that parents cannot do, except by prayer and sacrament. And somehow, on a hot summer day, this is a comforting thought.

PETER DAY

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

FOR: Peter Day
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THE LIVING CHURCH is published every week,
d Sunday, by The Church Literature Founda-
at 407 East Michigan Street, Milwaukee 2,
Entered as second-class matter February 6,
0, under the Act of Congress of March 3,
9, at the post office, Milwaukee, Wis.

Subscription Rates—\$7.50 for one year; \$13.00
two years; \$18.00 for three years. Canadian
age, 50 cents a year additional; foreign postage,
0 a year additional.

s deadline of THE LIVING CHURCH is Wednes-
11 days before date of issue (Sunday). Late,
ortant news, however, received in this office
o the Friday morning nine days before date
ssue will be included in special cases. When
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Things to Come

JULY						
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AUGUST						
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July

St. James.
Church and Group Life Laboratory, Univer-
sity of the South, Sewanee, Tenn., to
August 6th.
TV workshop, Broadcasting and Film Com-
mission, NCC, New York City, to August
6th.
International League for Apostolic Faith and
Order, Racine, Wis., to 30th.

August

7th Sunday after Trinity.
Catholic Congress, Chicago, to 3d.
Ecumenical Institute, Chicago, to 6th; and
9th to 13th.
General Synod of Polish National Catholic
Church, Buffalo, N. Y., to 6th.
Anglican Congress, Minneapolis, to 13th.
Transfiguration
8th Sunday after Trinity.
9th Sunday after Trinity.
World Council of Churches Second Assembly,
Evanston, Ill., to 31st. Church and Group
Life Laboratory, Rowland Hall, Salt Lake
City, Utah, to 27th.
10th Sunday after Trinity.
St. Bartholomew.

VING CHURCH news is gathered by a staff of
100 correspondents, one in every diocese and
onary district of the Episcopal Church and
ember of overseas. THE LIVING CHURCH is a
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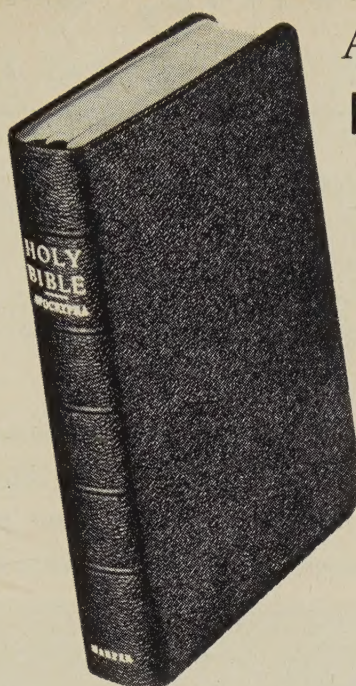
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Artaxerxes warned against Jews

I ESDRAS 2

gold, with horses and cattle, rest of their council, and the and with very many free gifts judges that are in Cē'lō- of a great number whose sŷr'-j-ā and Phē-nī'-cē. minds were stirred up thereto. 18 Be it now known to the 10 King Cyrus also brought lord the king, that the Jews forth the holy vessels, which that are come up from you to

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ST. JAMES' DAY[†] (SIXTH SUNDAY AFTER TRINITY)

WOMAN'S AUXILIARY

Triennial in Honolulu

The Triennial meeting of the Woman's Auxiliary will be held in Honolulu in 1955, according to the national office of the WA. This will be in accordance with the Auxiliary's custom of setting the time and place for the Triennial to be the same as that of General Convention.

In 1952, at the General Convention in Boston, the Woman's Auxiliary passed a resolution saying that it would be impossible for it to hold its Triennial meeting in a segregated city. It was at that time that Houston, Tex., was selected as the site for the 1955 Convention.

FINANCE

Bonding Church Workers

A subsidiary of the Church Pension Fund has made arrangements with a New York surety company for a simplified plan of bonding Church workers. The bonding of Church treasurers has long been required by Canon law.*

The Pension Fund subsidiary which has taken this action is the Church Agency Corporation. Its headquarters are the same as those of the Pension Fund, 20 Exchange Place, New York 5, N. Y. The purpose of the Agency, chartered in 1930, has been to act as general agent of the Church Fire Insurance Corporation.

Arrangements have been made by the Church Agency Corporation with the Seaboard Surety Company of New York for a "Master Blanket Position Fidelity Bond" to cover all Church officers, clergy, and employees, regardless of position and whether or not they are compensated by salary or wages.

Such coverage, points out Robert Worthington, executive vice president of the Fund, is unusually broad.

In explanation of the plan, he said:

"The fidelity bond is for the purpose

* Canon 6 (Of Business Methods in Church Affairs), Sec. 1 (3) says: "Treasurers and custodians, other than banking institutions, shall be adequately bonded; except treasurers of funds that do not exceed five hundred dollars at any one time during the fiscal year."

TUNING IN: ¶As St. James' Day this year falls on a Sunday, its Collect, Epistle, and Gospel take priority over those of the Sunday, but the Collect for the Sunday is added after that of St. James. The St. James here commemorated is the Apostle

of indemnifying an insured organization against loss of money or other property, real or personal, belonging to the insured, through any act committed by an employee."

"The usual arrangement of a parish," he said, "is for a parish to obtain an in-

A way to reduce an expense that almost every parish has, is found in a new plan of Church Agency Corporation.

dividual bond on the individual who is serving as treasurer."

Mr. Worthington gives as an example of this "one parish which has a bond on its treasurer and another on its assistant treasurer, each for \$5000, the premium being \$12.50 a year each. That makes a total of \$25 a year premium."

The cost to the parish would get down to a small fraction of this under the plan proposed by the Church Agency Corporation, says Mr. Worthington, and "all officers and employees of the parish would be covered instead of only the treasurer and the assistant treasurer."

The Church Agency Corporation proposes "that the diocese roll the premium cost into its assessment for diocesan administration expense, covering all its parishes and missions." Mr. Worthington adds, "It can readily be seen how great the advantage would be."

The plan also provides that organizations of the Church which do not participate in the diocesan assessment can also be included by working directly with the Agency, rather than the diocesan office.

All employees will automatically be covered, under the Church Agency Corporation plan, when they enter the services of the "named insured."

The Church Agency Corporation explains:

"This broad form of indemnity is being issued to cover the Domestic and Foreign Missionary Society on July 1, 1954. Any Church unit or organization may become indemnified under this bond by the issuance of a certificate of coverage adding its name

to the master bond as an additional 'named insured.'

"In order to issue this type of Bond it was necessary to select an organization representing the entire Church. Hence, the selection of the Domestic and Foreign Missionary Society, as it is the only organization within the Church with which all organizations can be included under a general master bond. Through this method, such a bond can be issued at the lowest possible cost.

"Dioceses, Church units, and other organizations will deal directly with the Church Agency Corporation and not with the Domestic Foreign Missionary Society and all claims are to be presented to the Corporation.

"The amount of indemnity on each employee is \$5,000 under the master blanket bond. Parishes and other organizations wishing coverage in excess of \$5,000 on specified positions may purchase such excess under this plan at the low cost of \$1.00 per \$1,000 per annum. Excess limits of blanket coverage on all employees covered by the master bond may be obtained by parishes and units who feel that the master bond specific excess combination is inadequate to grant complete protection to their property.

"It is proposed, to simplify the procedure, that each diocese will automatically cover each location with a blanket certificate of \$5,000, the premium being collected by the diocese through the annual diocesan assessment, and remitted to the Church Agency Corporation.

"In order to keep the cost of the master bond well below the \$1.00 per \$1,000 rate, it is hoped that all dioceses, parishes, and institutions will join the plan at their earliest convenience, but at any rate the cost will show considerable saving as compared to standard rates."

PUBLIC AFFAIRS

Communism Denial

The Rev. William Howard Melish, acting minister of Brooklyn's Holy Trinity Church, denied under oath before a Federal Subversive Activities Control Board hearing in New York City June 7th that he is or ever was a Communist.

The Board was studying the National Council of American-Soviet Friendship of which Mr. Melish is a director, incorporator, and was chairman (1946 to 1949). Mr. Melish also denied that the council was controlled, dominated, or in-

James, the son of Zebedee and brother of John. He is sometimes called James the Great to distinguish him from James the Less, the son of Alphaeus and also an Apostle. The latter is commemorated on May 1st, along with Philip the Apostle

ced in any way by the Communists. His testimony contradicted a statement which was made earlier to the effect by Louis Budenz, former managing editor of the *Daily Worker*.

Mr. Budenz, who later renounced Communism, returned to the Roman Catholic Church, and now teaches at Fordham University, said that Mr. Melish had written two articles for the newspaper's Sunday edition in 1944 and, at that time, told Mr. Budenz he was a Communist.

It is inconceivable that I could have done so," Mr. Melish said when questioned as to Mr. Budenz' statement.

At a later testimony (June 9th) Mr. Melish said that a good Christian can be a Communist "under certain qualifications." Under cross-examination he said a Christian "may be a Communist in his view of society" and a good organization, but that he "may not be a Communist in terms of Marxist philosophy."

He later reversed his testimony when admitting being a vice president in 1947 of the Civil Rights Congress of New York, an alleged Communist front.

Viet-American Friendship

The Rev. William B. Spofford, managing editor of the *Witness* and a director of the National Council of American-Soviet Friendship, Inc., testified July 9th before the Federal Subversive Activities Control Board in New York City that the council was not dominated by Communists.

Mr. Spofford said he had been on the council's board of directors since 1948 because he believed "in Soviet-American friendship and understanding and reconciliation."

He added that he never had belonged to the Communist party and never had seen any sign of that party having dominated the council.

CU

False Claim of Rome

Preaching the third (July 11th) in a series of sermons at Church of the Immaculate Conception, Chicago, in preparation for the Chicago Catholic Congress, the Rev. Canon Robert J. duBois of New York, said that the witness of the Catholic Congress was a necessity in the face of the growing outlook of Roman Catholics as expressed by Chicago Cardinal Stritch's pastoral Letter [L. C., July 18th].

Mr. duBois said that the Chicago Congress will show that exclusiveness of the Roman position is not in accord with the facts: it will bring together Anglicans, Polish National Catholics, Old Catholics from Holland, Ger-

many and Switzerland, together with representatives of most of the Eastern Orthodox Churches, to show forth the unity and fellowship which exists between them as Catholics, and to make it quite clear that the claim of Rome to be the only Catholic body in the world is entirely false.

Interpreting the relationship between the Chicago Catholic Congress, the Anglican Congress in Minneapolis (August 4th to 13th), and the World Council Assembly to be held at Evanston (August 15th to 31st), Canon duBois said the first would witness to the fact that thousands of non-Roman Catholics quite agree with Cardinal Stritch to the effect that the only enduring basis for the reunion of Christendom is Catholicism but stand ready to work and pray together for these ends. The Minneapolis meeting will witness to the mission of the Anglican Communion around



FR. DUBOIS
Unity and fellowship.

the world in the light of the Catholic Faith, and the World Council will witness to the current widespread interest of many Christian peoples in unity.

Canon duBois criticized the retired Suffragan Bishop of Chicago, the Rt. Rev. Edwin J. Randall, for a public statement made in the Episcopal Church press last week in which Bishop Randall deplored the scheduling of the Chicago Catholic Congress as an unwise and divisive thing.

Canon duBois not only stated that the premises of the Bishop's arguments were not sound but added that it was regrettable for the retired Bishop openly to attack an activity officially sponsored by the Bishop of Chicago, the Right Rev. Gerald Francis Burrill, as president, of which the Suffragan Bishop of Chicago, Bishop Street, was vice-president.

GREECE

Measure of Protest

Dr. George A. Hadjiantoniou, moderator of the Greek Evangelical Church's General Assembly has left Athens for a three-month stay in the United States during which he will represent his Church at the 17th General Council of the World Presbyterian Alliance, July 27th-August 5th, at Princeton (N. J.) Theological Seminary.

The Greek Evangelical Church recently decided not to participate in the World Council of Church's Second Assembly at Evanston, Ill., in August. The decision, Dr. Hadjiantoniou said, was taken "as a measure of protest against persecution of the Greek Evangelical Church by another member of the World Council, namely the Orthodox Church of Greece."

The Evangelical leader said before his departure that he will, however, attend the sessions of the Second Assembly of the World Council of Churches at Evanston as an observer. [RNS]

GUATEMALA

Difficult Problem

The outbreak of civil war in Guatemala recently focused the eyes of the world upon the country. It also fixed the attention of the Church on the diocese of British Honduras, of which the Republic forms a part, according to the *London Church Times*.

The Bishop will be faced with a difficult problem. He must exercise his pastoral care, not only over an aggrieved Guatemala, but also over the very Republic of Honduras, which has been named as aggressor—and he must do so with equal partiality. It is fortunate that his headquarters are in Belize, the capital city of British Honduras, which is, so far, neutral territory.

The Bishop himself has to deal with all Anglican affairs in Guatemala, and pays frequent visits to Guatemala City for that purpose. The Anglican church has been destroyed by earthquake; services are usually held, therefore, in the Legation. They are well attended by the resident Anglo-Americans.

Guatemalans are almost universally Roman Catholics. Lack of money and of men prevents the establishment of a permanent chaplaincy in Guatemala City; but there would be no lack of response, if resources were available. The only resident Anglican priest in the Republic is Archdeacon E. J. Cooper, of Antigua, who recently celebrated the 50th anniversary of his ordination, and the 90th of his birth.

Improper Prefaces

THE Prefaces to *Crockford's Clerical Directory* have become a literary genre. Noted for their candor, their humor, and their irony, they were, a few years ago, collected into a single volume—a compendium of pithy and pungent comment upon affairs ecclesiastical for the quarter-century covered.

The Preface to the current edition of *Crockford*, recently published,* is in the true line of Crockford's "improper prefaces." Although it all but positively states that there has been a recent change in the editorship (traditionally anonymous, and a guarded secret), yet there can be no doubt that Elijah's mantle has seldom been cast upon shoulders more auspicious. Like its predecessors, this Preface singles out select events, trends, personalities, and ideas that have come into prominence since the issue just past, and offers significant (and sometimes irreverent) comment thereon.

Thus, as is indeed fitting, the Coronation is allotted a good two pages, and one notes with pride and pleasure the permanent recording here made of the dignity with which the Primate of All England comported himself upon that historic occasion:

"Dr. Fisher appeared to be completely at ease throughout, his utterance was clear and measured . . . a model of what the conduct of a great act of Anglican worship should be."

This is followed by a lengthy and somewhat involved discussion of proposed marriage legislation, of which these excerpts will serve to convey something of the tang:

"The evidence given by the Archbishop of Canterbury before the Royal Commission on Marriage and Divorce naturally deals almost entirely with what Dr. Fisher thinks should be the law for the nation rather than the ideal of the Church. . . . We should not wish to see aught diminished from the legal prerogatives of the Primatial see of Canterbury. . . . But this authority is moral, not legal; neither is it that of Patriarch or Pope. . . . we are not aware that it [the published evidence given before the Royal Commission] was authorized by any representative body in the Church of England. . . . We do not personally dissent from it. . . . We do not think either that the Commission needed archiepiscopal instruction on the nature

and scope of its duty. . . . With these reservations we think it is an admirable document. . . ."

The editor observes that too many members of the Church Assembly "are not truly representative of the lay people who Sunday by Sunday go to church." He underscores what he regards as the low intellectual caliber of present day ordinands, a "considerable number" of whom "are biblical 'Fundamentalists' or so close to being so that no ordinary magnifying glass can detect any significant difference." He tells of one man who was refused ordination "because of a conscientious objection to wearing a stole on the occasion." He notes the wide gulf between clerical and lay thinking in the C. of E.

These examples, and many other topics discussed (clerical stipends, pensions, Biblical theology, reunion, and Church newspapers, to name only a few), are sufficient to demonstrate how widely the editor has cast his net in that sea of life which is *Ecclesia Anglicana*—and what he has brought up.

Yet it must not be supposed that *Crockford's* Preface forms anything but a small part, papyrometrically speaking, of a volume the main purpose of which is to serve as "A Reference Book of the Clergy of the Church of England and of Other Churches in Communion with the See of Canterbury."

As such, it includes listings, at least, of all active bishops of the Anglican Communion anywhere and of Old Catholic bishops and bishops of the Polish National Catholic Church in the U.S.A., as well as thumbnail biographies (from Abayeh to Zungu) of all Anglican clergy in British possessions and in some other parts of the world. *Crockford* does not include American presbyters and deacons, nor those of the Japanese Church. But for the rest of the Anglican Communion it would appear to be virtually complete.

"And what shall I more say? for the time would fail me to tell [and the space likewise] of Geyde, and of Barker, and of Sampson, and of Jephcott . . . and of the prophets"†—some 30,000 in *Crockford*—who through faith (and perhaps other devices) sustained scrutiny, received Orders, obtained benefices, stopped the mouths of liars . . . and in not a few instances, one is tempted respectfully to add, received the reward of a bishopric.

† See Hebrews, 11:32.

OHIO

Record Proportions

A church that has remained in a downtown area, in spite of the trend for moving to the suburbs, and has seen its congregation grow to record proportions is Trinity Church, Toledo, Ohio.

In 1947 the Church school of Trinity had an average attendance of 150 to 180; the session just closed had an average attendance of more than 400 each Sunday. When Trinity enlarged and modernized its parish house recently, more than 1,000 persons attended the dedication service.

Trinity Church credits some of its growth to the fact that three years ago it began operating its Church school with two teachers for every class, men and women in equal numbers as teachers. It also has many church activities, such as the Business Woman's Guild's lunchroom, which draws some 45,000 persons annually.

COLORADO

Rechristened Mountain

A bronze plaque reading "Malcolm Lindsey, 1880-1951, public servant and mountaineer" was unveiled recently near the foot of a 14,125 foot Colorado mountain. The peak, formerly known as Old Baldy, was rechristened Mt. Lindsey in honor of the prominent Churchman who was, for 50 years, a lay reader in many centers of worship throughout the state as well as in his own parish church in Denver. He was, for 40 years, a teacher in St. Barnabas' Church School, Denver, where the parish house now has a room dedicated to his memory.

Mt. Lindsey, 29th highest in the state and 15 feet higher than famed Pikes Peak, is in the Sangre De Cristo range, and was a favorite of Mr. Lindsey, who from boyhood was an ardent and active mountaineer. He was a member of the Colorado Mountain Club, and was on its Board of Directors at the time of his death.

A group of over 50 people centered about the historical marker which was unveiled by Mrs. Lindsey in the dedication ceremony. The plaque is featured in a newly created roadside park at a point one mile east of Ft. Garland on State Highway 160, a site chosen because it gives a perfect view of Mt. Lindsey. A second group, consisting of 64 qualified climbing members of the Colorado Mountain Club (some of whom were privileged to be led up this mountain by Mr. Lindsey), made the 4,500-foot ascent to the summit of the peak, and from there participated in the dedication ceremony via two-way radio.

* *Crockford's Clerical Directory* 1953-54. Seventy-Fifth Issue (First Issue 1858). Oxford University Press. Pp. 36, xl, 1954, xii. Price (in U.K. only) £5. 10s. net.

DELEGATES

Bishop Stays Home

The Archbishop of York, Dr. Garlick, will not attend the Anglican Congress. He will remain at home in England because British law provides that at least one of the Church of England's archbishops (Dr. Fisher, Archbishop of Canterbury will attend the Congress) must be present in England at all times. The reason for this is that in the event of the death of the British sovereign, it is the duty of the Archbishop of Canterbury, and, in his absence, of the Archbishop of York, to claim the successor to the throne.

Invitation of Scores

Before and after the Anglican Congress, one-fourth of the more than 270 overseas delegates will fulfill speaking engagements in Episcopal churches throughout the United States. They will travel to one-third of the dioceses of the church, at the invitation of scores of local parishes.

PROGRAM

Measuring Stick

The working plan of the Anglican Congress will revolve around four topics, "Our Vocation," "Our Worship," "Our Message," and "Our Work," to be presented to the Congress in that order. The overall theme of the Congress is "The Call of God and the Mission of the Anglican Communion."¹

Each topic will be broken into sub-topics. The subtopics will be presented to the Congress by prepared addresses, and the delegates will break up into discussion groups to consider in detail the points brought out by the speaker. Each group will have its secretary and discussion leader.

After this, the Congress will meet in as one body to go over together the most important findings of the discussion groups and to draft whatever resolutions are appropriate.

At the final meeting of the conference (Friday, August 13th) there will be a presentation in the morning of reports on all topics for consideration by the Congress. In the afternoon, there will be a presentation of reports for final action by the Congress.

While the Anglican Congress cannot

enact legislation that is binding, yet by the very nature of its representation and the scope of its deliberations, it could provide the measuring stick for the actions of the member Churches for many years to come.

A book will be published by Seabury Press on the findings of the entire procedure.

Group Leaders

Twenty delegates to the Anglican Congress have been chosen by the Congress' Program Committee to chair the 20 discussion groups which will carry on the business of the Congress. Each dis-

cussion group will discuss in detail the points brought out by the keynote speakers on each of the four topics "Our Vocation," "Our Worship," "Our Message," and "Our Work." The groups, which will have met simultaneously, will then report to the whole Congress, and this body will then consider the biggest questions to emanate from the discussion groups. The following are the group leaders:

The Rev. Theodore O. Wedel, Washington, D. C.; the Rt. Rev. Henry I. Louttit, Orlando, Fla.; the Rt. Rev. Malcolm E. Peabody, Syracuse, N. Y.; the Rt. Rev. John Dixon, Montreal, Canada; the Rev. Canon R. R. Hartford, Dublin, Ireland; the Rt. Rev. Stanley C. Steer, Saskatoon, Sask., Canada; the Most Rev. Joseph J. Booth, Victoria, Australia; the Rt. Rev. Robert C. Mortimer, Exeter, England; the Rt. Rev. J. C. Jones, Anglesey, North Wales; the Rt. Rev. Kenneth C. Evans, Kingston, Ont., Canada; the Rt. Rev. John S. Higgins, Providence, R. I.; the Rt. Rev. W. Q. Lash, Bombay, India; the Rev. Shunji F. Nishi, Tokyo, Japan; the Rev. Canon M. A. C. Warren, London, England; the Rt. Rev. Cuthbert K. N. Bardsley, London, England; the Rt. Rev. Donald R. Knowles, Antigua, West Indies; the Rev. Canon H. G. G. Herklot, Doncaster, England; the Rt. Rev. F. W. T. Craske, London, England; the Rt. Rev. Arthur C. Lichtenberger, St. Louis, Missouri; and Dr. Clark Kuebler, Ripon, Wisconsin.

Chairman of the group leaders is to be the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, Washington.



Any Minnesotan will tell you that it was not Columbus but Leif Erickson who discovered North America. Here is his statue in front of State Capitol building in Minneapolis' twin city, St. Paul.

Minnesota's famed National Guard unit is called the "Viking Division," and Scandinavians play an important part in business, social, and Church (largely Lutheran) life of the Twin Cities, particularly Minneapolis.

Episcopalians play leadership role in both cities out of proportion to their numbers.

VOCATION

RAF Chaplain

The first general session of the Congress (Thursday, August 5th) opens in the afternoon with addresses on the first of four major topics of the general theme, "the Call of God and the Mission of the Anglican Communion" [see column one].

"Our Vocation" is the title of the first topic which is broken into three sub-topics. Addressing the Congress on the first of these three, "The Position of the Anglican Communion in History and in Doctrine," will be the Rt. Rev. J. W. C. Wand, Bishop of London.

Bishop Wand's parish ministry was interrupted by the First World War, in which he served as chaplain with the Mediterranean Expeditionary Force. He later served in France and in Germany. He was demobilized in 1919. Subsequently, while he was vicar of St.

ENDING IN: ¶The Anglican Communion is "a fellowship in the One Holy Catholic and Apostolic Church" of churches in communion with the see of Canterbury which "uphold and propagate the Catholic and Apostolic faith in order as they are generally set forth in the Book of

Common Prayer"; (2) as "particular or national Churches . . . promote within each of their territories a national expression of Christian faith, life, and worship"; and (3) are bound together "by mutual loyalty sustained through the common counsel of the bishops in conference."

Mark's in Salisbury, England, he also served as chaplain in the Royal Air Force.

In 1934, the same year in which Oxford conferred upon him the degree of Doctor of Divinity, he was consecrated Archbishop of Brisbane (Australia). During the Second World War, in 1943, Bishop Wand came back to England to become Bishop of Bath and Wells, and two years later Bishop of London, succeeding the Rt. Rev. Geoffrey Francis Fisher when he became the Archbishop of Canterbury.

Bishop Wand is a prelate of the Order of the British Empire. A book which he edited in 1948 entitled *The Anglican Communion* is already something of a classic as a descriptive survey of the Communion and of the Churches which it comprises.¹

A Gold Medal

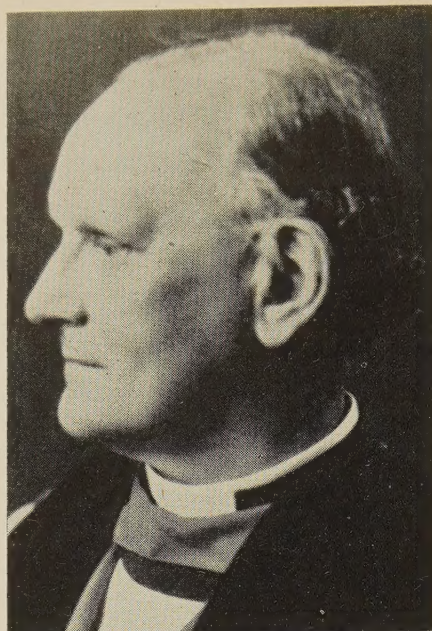
A bishop who has served in many different countries of the Anglican Communion will address the Congress on "the Structure" of the Communion—a subtopic of "Our Vocation." He is the Most Rev. Philip Carrington, Archbishop of Quebec.

Philip Carrington was born in Lichfield, England, in 1892, but ten years later, his father, a priest of the Church of England, was appointed principal of the theological college in Christchurch, New Zealand, and so the major part of the boy's education took place in that country.

In 1913 he went to England to study theology at both Oxford and Cambridge. Among the honors he received was the Chancellor's Gold Medal for English Verse, a distinction which had been won in their time by Tennyson and Macaulay.

Returning to New Zealand, he was ordained to the ministry and undertook parish work in the city in which he had been raised. It was at this time that his interest in the Boy Scout movement led him to extensive activity in its behalf. He not only supervised the development of the Boy Scout movement in the Church, becoming Headquarters Commissioner for the Training of Boy Scout Officers, but he also wrote a manual on camping, *The Boy Scout's Camp Book*, used throughout England. When he later moved to Canada, he maintained his interest in this phase of young people's work.

In the meantime he had been appointed warden of St. Barnabas College, Adelaide, Australia, in 1923, and special preacher at St. Peter's Cathedral there.



ARCHBISHOP CARRINGTON
Also Tennyson and Macaulay

The next branch of the Anglican Communion to which Dr. Carrington was called (1927) was the Church of England in Canada. In 1935 he was elected Bishop of Quebec, overseeing a diocese 280,000 square miles in area, where the scattered missionary work calls for continual traveling on the part of the bishop.

In 1944 he was elected Metropolitan of the ecclesiastical province of Canada, which now consists of the dioceses of Montreal, Quebec, Fredericton, Nova Scotia, and Newfoundland. Both he and Mrs. Carrington, who has herself led an active life in the Church, have encouraged camping programs, and during the war the Archbishop even took charge of some of the church camps himself.

In the midst of this varied activity, Archbishop Carrington has continued his theological studies and writing. His publications include *The Primitive Christian Catechism*, *The Primitive Christian Calendar*, and a book for young people entitled *Church History for Canadians*.

Theology in Accra

Subtopic three of "Our Vocation," is entitled "Our Place in Christendom and Our Relations with other Communion." Speaking on this subtopic will be the Rev. J. P. Hickinbotham.

The Rev. James Peter Hickinbotham was educated at Oxford University and at Wycliffe Hall, Oxford. Ordained deacon in 1937 and priest in 1938, he served curacies in England, becoming chaplain of Wycliffe Hall in 1942. In

1945 he became Vice Principal of Wycliffe Hall, continuing in that office until, in 1950, he came to his present position of professor of theology at University College of the Gold Coast, in the diocese of Accra, West Africa.

WORSHIP

Liturgical Scholar

Considered by many to be the foremost liturgical scholar in the Episcopal Church, the Rev. Dr. Massey Shepherd will speak to the Anglican Congress on "Our Anglican Understanding of Corporate Worship." This is a subtopic of the second major topic to be considered by the Congress, namely, "Our Worship."

Dr. Shepherd is professor of liturgics in the Church Divinity School of the Pacific, a position which he took up on July 1st of this year. While his career has been devoted to teaching, he has also served as associate rector of St. John's Church, Roxbury, Mass., for the past seven years.

HISTORY SOCIETY

A member of the Standing Liturgical Commission of the General Convention of the Episcopal Church, Dr. Shepherd is also President of the American Society of Church History. From 1942 to 1951 he served on the Commission on Ways of Worship of the World Council of Churches, and he is presently a member of the Editorial Board of the *Anglican Theological Review*.

He is the author of *The Living Liturgy*, *The Oxford American Prayer Book Commentary*, *At All Times and in All Places*, and the fourth volume of the Church's Teaching Series, entitled *The Worship of the Church*.

Baghdad and Iceland

The second subtopic of "Our Worship," is to be presented by the Rt. Rev. David Colin Dunlop, Dean of Lincoln, England. He will speak on "The Liturgical Life of the Anglican Communion in the Twentieth Century."

During the First World War Bishop Dunlop served with the Signal Corps in France.

Ordained in 1922, he served a London curacy for five years, after which he was domestic chaplain, successively to the Bishop of London and the Bishop of Chichester. During 1933 and 1934 he served in Baghdad, Iraq, as honorary chaplain to the British Embassy, ministering to the British community.

TUNING IN: ¶In the self-governing Churches of the Anglican Communion, the bishops, clergy, and laity share in the internal affairs of the particular Church. But for the Communion as a whole, the only regularly functioning organ of expression is an

assembly exclusively of bishops—the Lambeth Conference held theoretically every 10 years. It was the Lambeth Conference of 1930 that gave us the definition of the Anglican Communion cited in TI, p. 9. According to this, the severa

ere and in the various oil fields' scattered over Mesopotamia.

He returned to England and served a Sussex country parish for three and half years. He was subsequently appointed provost of St. Mary's Cathedral, Edinburgh.

During the Second World War he served for twelve months as one of five Archbishops' Visitors to RAF Units, spending about a week at almost every force station in Scotland, Northern Ireland, and Iceland.

The Dean of Lincoln is a noted authority on liturgical matters, his most

recent book being *Anglican Public Worship*. For 30 years he has been an active member of the Committee of the Alcuin Club, a body devoted to the promotion of liturgical research, in strict accordance with the Prayer Book.

MESSAGE

Evangelism's Companion

"Our Message" is the title of the third topic which is divided into three subtopics. The first subtopic, "The Individual," will be presented by the Rt.

Rev. John S. Moyes, Bishop of Armidale, Australia.

Throughout his ministry, Bishop Moyes has believed that evangelism, and its companion endeavor, missionary work, is a primary concern of the Church. He has conducted missions in all Australian states and also in New Zealand — 50 missions in all.

Bishop Moyes' activity in the ecumenical movement in his part of the world culminated in 1948 in his going to the World Council of Churches meeting in Amsterdam as an Australian Anglican representative. In addition, he has been

The Program of the Anglican Congress

As developed by Minnesota local committee,
with miscellaneous notes.

Wednesday, August 4th.

AM Delegates and Executive Committee Meetings.

PM 400 of the delegates will be housed in Pioneer Hall, University of Minnesota campus; others at the Nicollet and Curtis Hotels and over 100 overseas delegates in private homes.

8 PM—Opening Service at the Minneapolis Auditorium. Procession from Gethsemane Church. Speakers: Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church. Reserved section for delegates, their wives, and distinguished guests. Open to visitors and Twin City public, but tickets allotted to each parish in diocese. (Out of town, non-delegate visitors register and receive visitors' button and kit of information on official and social events open to them.)

Thursday, August 5th.

AM Brief Meetings. Speeches on Topic I, "Our Vocation." Topics introduced and main sessions of the Congress in the Hennepin Avenue Methodist Church, a block from the Cathedral Church of St. Mark, the Congress headquarters. This is one of the major churches of the Methodist Communion with one of the most complete religious education plants in the country. Built on the lines of the octagonal tower of Ely Cathedral, it became famous under the distinguished pastorate of the Rev. Richard C. Raines, now Methodist bishop of Indiana, during which time its "University of Life" youth program involving over 500 teen-agers set a pattern followed in hundreds of churches throughout the country. Among its leading laymen is Bradshaw Mintener, Minneapolis milling executive and president of the local English Speaking Union, who was one of the principal early backers of Dwight Eisenhower for president.

1 PM Woman's Auxiliary Luncheon. Nicollet Hotel. Tickets already sold out. Over 1,000 women to hear Mrs. Fisher, wife of the Archbishop of Canterbury, and Mrs. Sherrill, wife of the Presiding Bishop.

12:30 PM Luncheon for the Press. About 65 accredited press representatives are expected, Minnehaha Club. Ray Mithun of Campbell, of the Mithun Advertising Agency, is in charge of committee to receive press and set up local press room and other conveniences for 4th estate.

PM Groups discussing Topic I.

8-10 PM Reception at Minneapolis Institute of Arts. Admission will be by invitation only. For delegates, wives, and friends.

Friday, August 6th.

AM Groups discussing Topic I.

10 AM Prayer hour for the wives of all bishops.

PM Findings on Topic I.

7 PM Diocesan Dinner at Nicollet Hotel. Tickets limited by allotment to parishes.

Saturday, August 7th.

AM Speeches on Topic II, "Our Worship."

12 Noon The Faribault Pilgrimage. For the delegates. Tickets required.

Sunday, August 8th.

AM Services in churches of diocese. (See "Minnesota Missionary" for speaker list.)

5:30 PM Sunday suppers in St. Paul. Delegates and wives guests in homes of members of various parishes of St. Paul and White Bear Lake.

8 PM Mass meeting of Missionary Witness, St. Paul auditorium. Admission by ticket. (See Congress program for speakers.)

Monday, August 9th.

AM Groups discussing Topic II.

PM Findings on Topic II.

7 PM Dinner at Minikahda Club. For delegates and wives only. Tickets, overseas delegates guests of diocese.

Tuesday, August 10th.

AM Speeches on Topic III, "Our Message."

6 PM Bus leaves Cathedral Grounds for Lake Minnetonka where delegates (non-bishop) and bishops' wives will be guests of the diocese at picnic supper on grounds of the home of Mr. and Mrs. Sheffield West.

7:30 PM Bishops Keeler and Kellogg dinner at Minneapolis Club for Bishops only.

7:30 PM Busses leave from Cathedral for West Home for Congress visitors and general public who will see (8:30 PM) the Canterbury Club, Episcopal student group at University of Minnesota, present Gilbert and Sullivan opera, "Yeomen of the Guard," on sloping lawn of West lakeside home. This summer evening outdoor opera is one of highlight experiences for Congress visitors. All non-bishop delegates are guests of diocese. Other tickets, \$1.50 plus \$1.50 round trip bus fare. Opera, directed by J. Morton Walker, is third of Gilbert and Sullivan operas directed by him and bringing to Minnetonka, in unique country home setting, best singers and actors of University Theatre and Music School. Last year's opera netted Canterbury Club \$900 profit to aid student center operations during year and won high prestige for Episcopal group on campus. Students completed \$1,000 gift to building fund for new student center. Doing of a Gilbert and Sullivan brings to the Congress the element of the particular English humor which is part of heritage of all daughter branches of Anglican communion. It will be a unique experience for all who attend to see an American student group stage Gilbert and Sullivan before audience containing so many British visitors. Refreshments and social fellowship on lawn.

Wednesday, August 11th.

AM Findings on Topic III.

12:15 PM Luncheon for Archbishop of Canterbury and British delegates given by Minneapolis branch of the English Speaking Union, Radisson Hotel.

2:30 PM Minneapolis and St. Paul sightseeing tour for delegates and visitors. Tickets. Suppers served in St. Paul and Minneapolis churches.

EVENING Speeches on Topic IV, "Our Work."

8:30 PM Canterbury Opera at Lake Minnetonka for general public and visitors not attending evening Congress sessions.

Thursday, August 12th.

AM Groups discussing Topic IV.

PM Findings on Topic IV.

7 PM Scattered dinners in Minneapolis. Delegates and wives guests in homes of Minneapolis parishioners.

Friday, August 13th.

AM Summary and resolutions.

PM Summary and resolutions.

5 PM Closing service at St. Mark's Cathedral.

Extra.

Tea will be served at St. Mark's Cathedral each day from 4 to 5 PM except Wednesday, August 4th.

Holy Communion will be celebrated each day according to a different rite and Prayer Book usage and language by one of the leaders of a branch of the Anglican Communion in St. Mark's Cathedral at 8 AM.

Altars available in city for priests who wish to celebrate. There may be other services on the campus sponsored by the Canterbury Club.

churches are bound together "by mutual loyalty sustained though the common counsel of the bishops in conference." Anglican Congresses of bishops, clergy and laity (like those 1954 and 1908) become a regular feature of Church life,

"common counsel of the bishops in conference" may have to be amended to "common counsel of the bishops, clergy, and laity in conference." Thus Minneapolis, 1954, may mark a milestone in Anglican history.

active in promoting the development of the Australian Council of the World Council of Churches.

Among some of Bishop Moyes' publications are, *American Journey*, *The Church and the Hour*, *The Communist Way of Life*, and *The Christian's Answer*.

An Area Inflamed

The second subtopic of the topic, "Our Message," is to be presented by the Rt. Rev. Richard Ambrose Reeves, Bishop of Johannesburg. He will speak on "The Family."

Bishop Reeves, for the past five years, has brought a Christian influence to bear in an area inflamed with racial antagonisms. He has also been a leader in the international Student Christian Movement.

Born in Johannesburg in 1899, he re-

ceived his education at Cambridge University and the General Theological Seminary, New York City. After his ordination to the priesthood in 1927, he joined the staff of the Student Christian Movement as secretary of the Theological College Department. This appointment took him, not only to all theological colleges in Great Britain and Ireland, but also to a number of student conferences throughout Europe. While holding this appointment he undertook parish work, and in 1931 became rector of St. Margaret's, Leven, Scotland. Five years later he accepted an invitation to join the staff of the World

Christian Federation in Geneva, and was responsible for visiting the universities in Central and Northern Europe. In 1942 he became rector of St. Nicholas', Liverpool. He devoted himself to the task of rebuilding the parish church which had been destroyed by enemy action and of reorganizing the whole work of this city parish. In 1944 he was made a canon of the diocese of Liverpool, and the next year was elected a member of the Church Assembly, the "parliament" of the Church of England.

Bishop Reeves took a prominent part in mediating in the national dock strike in Great Britain in 1945. All through his ministry he has been deeply concerned with ecumenical questions, and he was therefore appointed as one of the delegates of the Church of England to the first assembly of the World Council of Churches in Amsterdam.

Only Woman

In 1949 he became Bishop of Johannesburg, in which city he has taken an active part in social affairs. In particular he is chairman of the Marriage Guidance Society and has sponsored a three-year evangelistic campaign in the diocese.

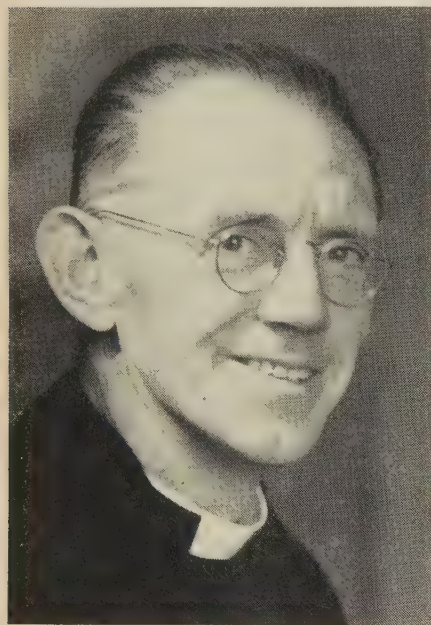
"The Citizen" will be the subject of the only woman, and one of the only two laypeople, who will address the Anglican Congress. Dr. Kathleen Bliss will devote her speech to the third subtopic of "Our Message."

Dr. Bliss, one of England's leading Churchwomen, has been an active Church worker both nationally and internationally. In 1951 she was asked by the governors of the British Broadcasting Corporation to write them a report on efforts made to bring Christians and non-Christians together across the table. This report led to her present post with the BBC in the talks department, "in line," says Dr. Bliss, "with my long standing interest in the engagement of Christianity with the secular world." When speakers were selected for the Anglican Congress, Dr. Bliss was an immediate choice for an address on "Our Message."

Born in 1908, Dr. Bliss won a scholarship to Girton College, Cambridge, from which she received a degree in theology in 1931. The next year she married Rupert Geoffrey Bliss, and they sailed immediately for South India, where they undertook evangelistic and educational work of an experimental kind for seven years. Returning to England for a furlough in 1939, they were caught by the war.

The next year Dr. Bliss joined the staff of the Christian News-Letter, founded in 1939 to further the work of the Oxford Conference on Church Community and State. The News-Letter worked to keep open lines of communication between Christians through the war and in particular, to draw together the best available thinking from every country and Communion on the relation of Christianity and society. In 1945 she succeeded its founder as editor, and was also one of the executive officers of the Christian Frontier Council founded in 1943 to draw together Christian laymen and women in responsible positions in many professions.

This activity entailed extensive travel in Europe, and in 1946 Dr. Bliss also visited the United States. She relinquished her work in 1949 "to return to domesticity and a new baby," but was soon writing and broadcasting again on



BISHOP REEVES
An end to a dock strike.

ceived his education at Cambridge University and the General Theological Seminary, New York City.

After his ordination to the priesthood in 1927, he joined the staff of the Student Christian Movement as secretary of the Theological College Department. This appointment took him, not only to all theological colleges in Great Britain and Ireland, but also to a number of student conferences throughout Europe. While holding this appointment he undertook parish work, and in 1931 became rector of St. Margaret's, Leven, Scotland.

Five years later he accepted an invitation to join the staff of the World



DR. BLISS
A return to BBC.

behalf of Church and interchurch affairs. For a year she worked for the World Council of Churches, achieving prominence for her work on the Commission on Life and Work of Women in the Church. She is a member of the National Assembly, Church of England.

WORK

Missionary Work

A missionary bishop of the American Church will open the Anglican Congress discussion of "Our Work" with an address on "The Missionary Task." The Rt. Rev. Bravid W. Harris has

TUNING IN: Bishop Harris happens to be the only Negro bishop at present exercising jurisdiction in the American Episcopal Church, but there are active Negro bishops in other parts of the Anglican Communion. First to be consecrated

was Samuel A. Crowther (1864), for 29 years Bishop of Niger Territories and Western Equatorial Africa (now known simply as The Niger). First Negro bishop to be consecrated by the American Church (1874) was James T. Holly (Haiti).

en Bishop of the missionary district of Liberia since 1945.

For 20 years Bravid Harris was rector of Grace Church, Norfolk, and from 1937 to 1944 was also archdeacon for Negro work in the diocese of Southern Virginia. In 1943 he became secretary for Negro Work in the Division of Home Missions of the Church's National Council, a position he held until his election and consecration to the episcopate in 1945.

Born in Warrenton, N. C., January 1896, Bishop Harris was educated at St. Augustine's College and the Bishop Payne Divinity School, both institutions affiliated with the American Church Institute for Negroes. He was ordained in 1921, and before his long rectorate at Norfolk, he was priest in charge of All Saint's Church, Warrenton. In 1946 the Virginia Theological Seminary conferred upon him the D.D. degree.

Bishop and Wife Team

"A Church in Action" is the second subtopic of "Our Work." Speaking on it will be the Rt. Rev. Leslie S. Hunter, Bishop of Sheffield.

Among Bishop Hunter's numerous undertakings in the Church have been leadership in the Student Christian Movement in Great Britain and Ireland, and participation in the development of refugee work. Bishop Hunter has been Bishop of Sheffield for the past 5 years. Before his consecration he was chaplain to King George VI and Archdeacon of Northumberland.

With the outbreak of the First World War, Bishop Hunter joined the British Expeditionary Force and later the Army Occupation. During that time he was asked to participate in the Army and Religion Inquiry Commission.

Bishop Hunter has been a preacher at many of Great Britain's largest universities, notably Cambridge, St. Andrew's University, Scotland, the University of Edinburgh, and the University of Glasgow.

He has concerned himself deeply with the message of the Church in relation to contemporary life, especially in cities. In this connection he is active in the Church of England Social and Industrial Council. His interest also extends to that of refugee aid and interchurch cooperation. He is Joint Chairman of the Department of Interchurch Aid and Refugee Service of the British Council Churches.

Bishop Hunter's wife is also attending the Anglican Congress as the lay delegate from the diocese of Sheffield;

she has been active in Church and social service work, and is at the present time a magistrate in the city of Sheffield.

Only Layman

The only layman to address the Anglican Congress will be Charles P. Taft, attorney and leader in civic affairs. His subject will be "The Role of the Laity," third subtopic of "Our Work." Eminently suited to discuss this subject, Mr. Taft has served as president of the Federal Council of Churches (forerunner of the National Council of the Churches of Christ) from 1947 to 1948, and is presently a member of the Central Committee of the World Council of Churches.

Mr. Taft, 1952 Republican candidate for Governor of Ohio, and brother of the late Senator Robert A. Taft, is presently practicing law in Cincinnati. He spent the war years in Washington serving as a director in several federal government agencies, notably as Director of Wartime Economic Affairs for the State Department.

SYMBOL

Greek Inscription

Visual symbol of the historic gathering of clerical and lay representatives of the 325 dioceses of the world-wide Anglican Communion is the official Anglican Congress emblem.

The Cross of St. George, traditional mark of English Christianity, is the



CONGRESS EMBLEM

The truth shall make you free.

focal point of the shield, from which radiate the 16 points of the compass, representing the world-wide spread of the Anglican faith. Encircling the cross are the words "The truth shall make you free," inscribed in the original New Testament Greek, the one language studied by all scholars of the Anglican Communion.

Marking the "north" point is a mitre, time-honored symbol of the Apostolic Order essential to the Churches which constitute the Communion.

OPENING & CLOSING

Guest and Host

Known to millions throughout the world for the leading part he played in the coronation of Queen Elizabeth II in 1953, the Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, will be the Anglican Congress' most distinguished overseas delegate when this worldwide conference of the Anglican Communion meets in Minneapolis, Minn., August 4th to 13th. Dr. Fisher is Primate of all England, which is the Mother country of the Anglican Communion.

The Archbishop will address the opening service of the Congress, to be held the evening of August 4th at the Minneapolis Municipal Auditorium. With him, as speaker, will also be the Most Rev. Henry Knox Sherrill, who is to preside over the Congress as Presiding Bishop of the host Church.

Grandmother Church

The Most Rev. Arthur William Barton, Archbishop of Dublin, will preach at the closing service of the Anglican Congress, scheduled to take place August 13th at 5 PM, in Minneapolis' St. Mark's Cathedral. This service will mark the end of the 10-day historic gathering, which brings together more than 600 bishops, priests, laymen, and lay women from all the Churches of the Anglican Communion around the world.

The closing service will be the largest service to be held at St. Mark's Cathedral during the Congress, although St. Mark's is to be the center of worship during the entire period of the congress. Daily Morning Prayer, Holy Communion, and Evening Prayer will take place in the Cathedral, with bishops and priests of the various Churches of the Anglican Communion officiating.

Archbishop Barton has spent his entire life in the Church of Ireland, "grandmother Church of the Anglican Communion" [L. C., May 16th]. While

UNING IN: ¶The promise, *The truth shall make you free* given not to mankind in general, but to those who continue Christ's "word," as His "disciples" (St. John 8:31-32). This may be taken as the scriptural adumbration of the fact

(verified by subsequent history) that, despite apparent conflict with science at the superficial level, Christianity (and not least its Anglican expression) has in the long run alone provided that climate in which intellectual freedom may flourish.

ARRANGEMENTS

A Noteworthy Ministry

By The Rev. EDWARD J. BUBB

It was no surprise when Presiding Bishop Sherrill appointed the Rt. Rev. Walter H. Gray, Bishop of Connecticut,[†] chairman of the Joint Committee on Arrangements for the Anglican Congress.

This parish priest, attorney, business man, humanitarian, public servant, and author has 26 years of noteworthy ministry behind him. He has been to the Lambeth Conference and contributed much to the idea of the Anglican Congress.

His years of service began after he had passed the Virginia Bar examinations and was a special representative for the Richmond, Fredericksburg, and Potomac Railroad. It was at this time he decided that "there was a greater opportunity in teaching men to live Christian lives than arguing their failures in court."

He graduated from Virginia Theological Seminary in 1928 and was ordained by Bishop H. St. George Tucker in St. James Church, Richmond, Va. In August of that year he became the assistant at St. John's, West Hartford, Conn. In addition to his zealous participation in parish life, particularly in the field of Christian education, he took part in civic affairs in the city of Hartford.

Four years later he was called to be dean and rector of the Nativity Pro-Cathedral at Bethlehem, Pa. While serving in this capacity he met and married the former Virginia Hutchinson. Mrs. Gray has been described as "a delightful, intelligent, and devoted wife and mother." The Grays have a daughter, Agatha and a son, Parke.

Bishop Gray probably has a distinction which seldom falls upon the average priest. He was called to be dean of Christ Church Cathedral, Hartford; thus holding two deanships in succession. Through effective preaching and organization ability the parish program experienced remarkable growth.

When in 1940 the diocesan asked for a suffragan, it was no surprise to those who knew the dean, that he was elected, and later was elected coadjutor. When Bishop Budlong retired in 1950, he said of Bishop Gray, "There could be no Bishop better prepared to take over the reins of this diocese." The new bishop was ably qualified for this high office when he became the diocesan after ten years as suffragan and coadjutor.

Bishop Gray's keen interest in the



BISHOP GRAY
No surprise.

Anglican Communion was manifest when he organized a fine staff to publish the review, *Pan-Anglican*, and became its editor.

At the 1949 General Convention when another Pan-Anglican Congress similar to the one in 1908 was considered, Bishop Gray was appointed chairman of the Joint Committee on Arrangements. To assist Bishop Gray a committee consisting of Bishop Caruthers of South Carolina, the Rev. John V. Butler, Jr., the Rev. A. Vincent Bennett, Robert McCracken, and Mrs. James S. McCulloh was appointed.

The Committee on Arrangements presented a brilliant report to the 1952 General Convention in Boston. In it a detailed program showed the results of long hours and laborious effort. The Convention accepted the report and passed a resolution to underwrite \$50,000 of the expense of the Congress.

Host Plans

A Minneapolis paint manufacturer who began his career as a construction worker in Saskatchewan, Canada, has the job of coordinating host plans of the diocese of Minnesota for the Anglican Congress to be held in Minneapolis August 4th to 13th. Mr. Valentine Wurtele (Minnesota Paint Company board chairman), assisted by John Gregg, a warden of the Cathedral Church of St. Mark, has devoted considerable time during the last year to setting up a program to accommodate the Congress with physical and social hospitality. Over 100 laymen

of the diocese have worked as members of a score of active subcommittees ranging in responsibility from that of printing and distributing tickets to the scheduling of informal home dinners for delegates.

Minnesota, as host diocese, has developed a program to surround Congress delegates with experiences of insight into the spirit of America.

The diocese of Minnesota is completing its accepted task of raising \$50,000 for expenses as host diocese.

Complete program appears on page 11.

PUBLICITY

Still Co-chairman

Robert D. Jordan, former director of promotion of National Council who became vice president of the Episcopal Church Foundation June 1st [L. C., May 9th], has continued as co-chairman of the subcommittee on publicity for the Anglican Congress. The Rev. John V. Butler, Jr., who heads the subcommittee on publicity, asked Mr. Jordan last year to work with him.

The writing and sending of all publicity has been accomplished through Dr. Butler's office, as well as the printing of Congress literature, arrangement for

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged	\$5,811.83
\$100 each from: Mrs. C.F.M., St. Petersburg; Mrs. R.B.F., Greenville	200.00
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\$3 each from: Mrs. M.M.T., Washington; K.H.M., Worcester; Mrs. B.D.C., Maplewood; M.S.B., Washington	12.00
\$2 each from: H.H.S., Victoria; Mrs. J.E.G., Rochester; H.K., Bryn Mawr; R.M.B., Philadelphia	8.00
\$1 each from: Mrs. L.A.W., Warsaw; F.E.B., New London; E.E.D., Trenton	3.00
	\$6,311.83

TUNING IN: [†]Bishop Gray is the eighth Bishop of Connecticut and the seventh successor of Samuel Seabury, first Bishop of Connecticut and first American Bishop, consecrated in 1784. Connecticut is thus in a sense the mother diocese of the Ameri-

can Church. It now has the distinction of containing within its boundaries Seabury House, at Greenwich, Conn., which provides the Church with a place for National Council and other meetings and a residence for the Presiding Bishop.

legates' speaking engagements, and, under the direction of Douglas Bushy (executive secretary of the public relations division of National Council), the staffing and running of the press room in Minneapolis.

Mr. Jordan will help Dr. Butler supervise publicity in Minneapolis.

HEADQUARTERS

Established in 1858

The Cathedral of St. Mark, See of the diocese of Minnesota, is headquarters for the Anglican Congress.

St. Mark's was begun as a mission church in 1858, the same year the state of Minnesota was admitted to the union. The small wooden chapel was given to the Church by Captain John Christmas Reno, grandson of the priest who built the first Episcopal church west of the Allegheny Mountains.

In ensuing years the parish occupied three more sites and outgrew two buildings. In 1910 the church was moved into its present stone structure and five years later it became the Cathedral of Minnesota, replacing the Cathedral Church of Our Merciful Saviour in Faribault.

HOLY COMMUNION

Rites of Nine Churches

During the Anglican Congress, the Holy Communion will be celebrated according to the rites of nine¹ different Churches of the Anglican Communion. Each morning a bishop or priest of a different Church will be celebrant, using the language and Prayer Book of his own Church.

It is a fundamental of the Anglican tradition that worship must be in the language of the people, and the Book of Common Prayer has therefore been translated into all the principal languages of the world. Several of these will be in use at the Congress.

MASS MEETING

Missionary Concern

Bishop Gordon of Alaska has accepted an invitation to address the Missionary Mass Meeting of the Anglican Congress on August 8th in the St. Paul Municipal Auditorium, St. Paul, Minn. He will replace Bishop Kennedy of Honolulu, as one of three missionary bishops to address the Mass Meeting.

Joining with Bishop Gordon in set-

ting forth the missionary task of the Church will be the Rt. Rev. Lakdas de Mel, Bishop of the new Diocese of Kurunagala, Ceylon, and the Rt. Rev. Adelakun Williamson Howells, Assistant Bishop of Lagos, Nigeria. The Missionary Mass Meeting will provide a dramatic focus for the missionary concern which is expected to run through the sessions of the Anglican Congress. This missionary concern was one of the distinguishing features of the Pan-Anglican Congress of 1908, forerunner of the present Congress.

SOCIAL

On View

Cultural and educational centers in Minneapolis will attract a large number of Anglican Congress delegates during their 10-day stay.

On the second evening of the meeting, August 5th, the Minneapolis Institute of Arts will give the delegates a special reception and tour. The museum's collection, ranked among the top 10 in the U. S., contains over 20,000 works of art including a number of Rembrandts, El Grecos, and nineteenth century moderns. Special collections of Chinese jade carvings and bronzes, early American silver, and pre-Gobelins tapestries (1610-1616) are also on view.

The library of the University of Minnesota, overlooking the Mississippi River, will also be available to participants in the Anglican Congress. With almost two million items on its shelves the library has an unusually large collection of newspaper files. Included among these are rare series of the London *Gazette* from 1665 on, the complete *Times* of London, and runs of many newspapers controlled by Hitler, Mussolini and the Japanese before World War II.

Tea Tent

A "tea tent," set up on the lawn of St. Mark's Cathedral in Minneapolis, will be headquarters for delegates to the Anglican Congress every afternoon at 4 PM from August 5th through 13th.

The Woman's Auxiliary of St. Mark's Cathedral, Minneapolis, will supervise the project, which has been inspired by the large number of British delegates coming to the Minneapolis meeting. Presidents of the Woman's Auxiliaries of parishes in the Twin Cities of Minneapolis and St. Paul will serve.



Hours of thought and consultation have ticked by in preparation for the worldwide Anglican Congress. As August 4th, the day of the opening service, drew near members of the Committee on Arrangements met to make final plans. They are: (counter-clockwise): Bishop Gray of Connecticut (lower left-hand corner), chairman; the Rev. C. Rankin Barnes, secretary of National Council; Bishop Carruthers of South Carolina; the Rev. Powel M. Dawley, editor of the Anglican Congress Report; Bishop Scaife of Western New York; Robert R. McCracken, committee member; John W. Gregg, co-chairman, Minnesota Committee; the Rev. Richard Elting, III, assistant to the chairman.

MINING IN: The nine rites (in the order in which they will be used at the Congress) are: English, American, Scottish, Canadian, Japanese, New Zealand, West Indian, South African. The common core of teaching in all of these (and in

Anglican rites — e.g., Korean — not here represented) is what is meant, in the definition of the Anglican Communion [TI, p. 9], by "the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer."



"Where the Falls of Minnehaha laughed and sparkled in the sunlight . . ." Here the legendary Indian hero, Hiawatha, met and wooed the maiden named after the waterfall by which her father's tepee was pitched.

The park now built around this falls was one of the first in Minneapolis, and is now part of a magnificent system of parks framing a chain of 22 shining lakes.

The park system half-circles Minneapolis, and the Mississippi River bounds it on the East. On warm summer evenings Minneapolitans take the "circling of the city" via lake and river parkways—which are really "Main Street" to them—as inevitably as New Yorkers take a walk through Central Park.

Minneapolis, the City

By the Rev. John W. Knoble

Rector, Holy Trinity Church, Minneapolis

Episcopal Chaplain, University of Minnesota

Managing Editor, Minnesota Missionary

ANGLICAN Congress visitors who take the tour of the Twin Cities planned for them will be amazed at how comfortably the middle and moderately well to do income groups of the city are housed, and how the whole population seems to enjoy a suburban kind of living.

Minneapolis has some isolated slum areas and its social problems. There are 8,000 Indians struggling to make their way off the reservations, and the diocese's Department of Christian Social Relations has its work cut out for it. Yet insofar as housing can be an index, the visitor comes away with an impression of an exceptional environment here for the pursuing of the American and Christian ideals of family living. The physical homes of the people are not just well heated, comfortable, and neat. Vista after vista of beauty opens to the eye in a drive through any number of Minneapolis residential districts.

Most Minneapolis streets run north-south, east-west, in rectangles, but surrounding this central area is a chain of

lakes on the west and the Mississippi river on the east. Framing a parkway which circles the central part of the city is a magnificent park system which is probably the city's most unique feature. It includes 22 lakes and is surrounded by homes of most appealing and varied architecture, with wide lawns and artistic settings. Fanning outward on the south, north, and west are the suburban areas with modern dwellings in every price range.

Minneapolitans own their own homes. They spend their money on beautifying them, erecting fireplaces for backyard barbecues, and when it becomes possible they buy cabins in the north woods where they steal away on weekends to fish or swim or take the ancient canoe trails made famous by the 17th century "voyagers." Minnesota young people grow straight and tall, healthy in body and mind, and churches play an important part in their lives.

The Episcopal Church with nearly 8,000 communicants plays a role far out of proportion to its numbers in the

leadership of Minneapolis, churchwise and in civic projects.

First of all it carries on the tradition of many of the founding families of the city who were of English background. But beyond that it presents to a community interested in both humanism and religion, a faith and practice peculiarly able to integrate these two facets of human experience.

Minneapolis is maturing culturally and its average citizen is coming into stride of the enthusiasm which discovery of a sense of history brings. Eugene O'mandy and Dimitri Mitropoulos are names associated with the Minneapolis Symphony and the Minneapolis and Walker Art galleries are known for their collections. The 20,000-student University of Minnesota with its new Mayo medical center, distinguished Law, Dentistry, Agriculture and Engineering Schools is drawing world renowned humanists such as the poet and critic, Allen Tate, to its faculty.

Thousands of young people in Minneapolis are in rebellion against Puritanism and obscurantism in the sectarian religion in which they were reared. For many of these, religion may be lost in the enthusiasms which they form for scientism and humanism. The Anglican faith (Lutheran dominates) offers an integration of inherited capacity for religious experience, and newly discovered appreciation for history, and cultural and social perspective.

The atmosphere therefore, of Minneapolis is in many respects an ideal atmosphere for the facing of the problems which will come before the Anglican Congress. The city in which the Congress will be held is a clean city, physically and in spirit.

Now as for some statistics about this city Minneapolis: There are 420 churches in the city limits, hundreds more in outlying suburbs, where every week a new church is built to meet the people where they are, Episcopalianism being very active in this regard.

The city boasts 30 department stores, including Dayton's and Donaldson's which claim service equal to none. It has over 200 schools, public and private, and nearly 6,000 hospital beds.

It has 22 lakes, 1300 factories. There are 521,000 people within the city limits, and it is estimated that over 100,000 of them take a dip in one of the city's lakes during any typical hot summer day. A great majority of these can swim and swim well.

Minneapolis has 12 radio broadcasting systems, three television channels and one radio station exclusively given to religious broadcasts. Average temperature in August is 71 degrees with a low average for January of 14 degrees. But in August the heat often runs over 90, and in January to March frequently down to 30 below zero.

About 70,000 people work in factories the same number in wholesale and mail stores. The city has just replaced streetcar system with over 539 trolleys ways called "streetcars" in Minneapolis) with busses.

Minneapolis is the 19th largest industrial center in the United States, specializing in machinery, food products is the home of "Wheaties, the Breakfast of Champions"), graphic arts, printing, chemicals, and timber products.

The Cover

An airview of downtown Minneapolis, with obelisk Foshay Tower prominent, is this week's cover.

Over the Falls of St. Anthony which give Minneapolis its start as a leading milling center of the world, winds the Third Avenue Bridge. Many Anglican Congress delegates will enter the city at Milwaukee Road station (left foreground, across the river.)

About 10 blocks up past the Court House (with tower clock) is Municipal Auditorium where opening service of Congress will be held. (Both clock of tower and part of auditorium are covered by picture on cover.) Building points at 30 degree angle upwards to right to sharp tip of Hennepin Avenue Methodist Church, site of Congress sessions (not visible). To the right of that on picture can be seen the square English Gothic tower of St. Mark's Cathedral, spiritual center of diocese of Minnesota. Lake of Isles is at top of picture. Around this are some of city's most beautiful residences, where some of overseas delegates will be housed.

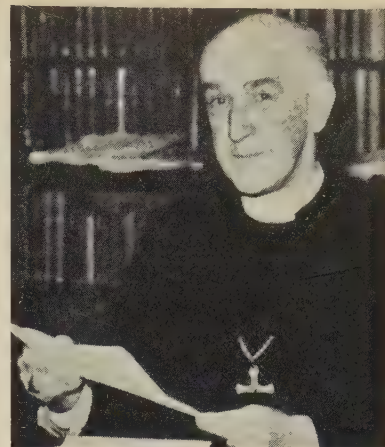
Originally flour capital of the world it now yields to Buffalo, but its Anthony Falls mills still turn out large volumes of grain products. It is a transportation center for a large "Upper Midwest" area and it serves as metropolitan center for countless farms and farm communities which help feed and clothe the world. The University of Minnesota Farm School has pioneered in introduction of modern procedure in general and dairy farming and rural community life development.

Its journalists consistently win national newspaper awards and its Cowles-owned papers, the *Tribune* and the *Star*, total a million circulation.

The Minneapolis Anglican Congress Committee headed by Valentine Wurster has worked hard to provide every facility for purposeful study and discussion, and even entertainment for the Anglican Congress guests and visitors. Although most of the Congress meetings will be in Minneapolis, its Twin City St. Paul shares in hospitality, as does the whole diocese, for every parish

The Archbishop of Canterbury

Many Americans (and many Anglicans from overseas) will get to see the Archbishop of Canterbury in person for the first time in Minneapolis. Here an informed English writer gives a frank profile of one of the more famous figures of Anglicanism.



NO ARCHBISHOP of Canterbury in modern times except William Temple has possessed such a genial air of bonhomie as Dr. Geoffrey Fisher, 99th in line from St. Augustine. But the twinkle in his grey-blue eyes, the spirit of enjoyment, and the air of sweet reasonableness which he brings to public affairs are the index to only part of his character. On any matter about which he has made up his mind his will usually prevails. A measure of ruthlessness is usually present in a strong character and that of Dr. Fisher is no exception.

For more than 20 years he was a schoolmaster and became a diocesan bishop without any preliminary experience as a parish priest.

As Bishop of Chester he showed himself a real father-in-God and, though little known in the south of England, was chosen to succeed the greatly loved Winnington-Ingram as Bishop of London in 1939. He made his mark so emphatically, especially in facing wartime problems of the Capital, that on the sudden death of William Temple in 1946 there was no question of who should be Archbishop. But he remains very much the firm and good-humored schoolmaster in his relations with the bishops of his

province. More matter-of-fact than his two last predecessors, he has much in common with Archbishop Davidson in his solid, godly, Anglican commonsense. His excellence as a chairman of representative assemblies and his outstanding statesmanship tend to obscure from public view his hold on the essential humility of the priestly life. In spite of the claims of the Primacy of All England and of the worldwide Anglican Communion, Dr. Fisher is an exemplary diocesan bishop.

His influence has done much to give the World Council of Churches its authoritative position. He once confided to the Church Assembly in London that if faced with the choice of being Archbishop or President of the British Council of Churches, he would choose the B.C.C.

In Church affairs he is a skillful navigator but in the cause of Christian unity he is an adventurous pioneer who is prone to get a shade ahead of the main party. Though he had a brilliant career at Oxford the extremely busy life which he truly enjoys has left him no time for works of scholarship or, for that matter, any other authorship than that of sermons and addresses.

and mission had representatives working on some committee preparing for the event.

Minneapolis feels that something of history-making significance is going to come of the Congress.

Non-delegate visitors will register on the lawn of St. Mark's Cathedral and be given identification buttons and a "kit" of information as to activities in which they may participate. These include sightseeing tours, church suppers, mass meetings, communion services in various Prayer Book languages, and even a Gilbert and Sullivan opera on the lawn of a Lake Minnetonka home.

Housing will be available for visitors in Pioneer Hall in which over half of the delegates will stay, on the University campus. Rooms are available at nominal cost for both single guests and married couples.

Minnesotans hope many visitors will come and they point to the state's northern vacationland as an inducement to Churchmen to plan their vacations so as to include a few days in the atmosphere of the Congress. Visitors may attend general sessions as far as room is available. The gallery at Hennepin Church where these sessions will be held accommodates about 600.

NOODLES, WOMEN, AND CLERGY

By Margaret Scherf



RNS

THE noodle may succeed where the Roman lions failed. When the churches rebel and refuse to eat any more of each other's noodle dinners, a great source of revenue will be cut off and the whole structure may collapse.

I can remember going with my grandfather when he drove out in his buggy to preach at a country church, and suffering because I couldn't sample all the wonderful things spread out on the long picnic tables: fried chicken, cold ham, homemade rolls, enormous salads, fruits, fresh peas and beans and beets, pickles, jellies, jams, custards, cookies, chocolate cakes, Lady Baltimore cakes, coconut cakes, fruit pies, ice cream made with cream. In those days a church supper was not a punishment to stomach and purse — it was a leisurely social occasion. You talked to a lot of people and came

away satisfied. Now you gulp your noodles and run, so that the man standing behind you can gulp his noodles and pay his dollar and a half and leave, so the women can wash the dishes and count the take.

A percentage of profit that would be considered robbery in a restaurant is legitimate in a church organization. An opportunity for building up good will is turned into an ordeal, and any unwary outsider trapped into an affair of this kind is likely to come away not with a feeling of warm interest in the work of the Church, but rather with a deep-seated gastronomic resentment.

What is all this money used for? Mostly for softer seats for the sanctified. Is the present frenzy of building and improving church property strengthening the position of the Church in our

national life, or is it a self-deluding substitute activity for the onerous job of improving ourselves as Christians, and increasing membership? Perhaps this is too harsh a view of the situation. Certainly a hum of activity increases interest in the church, and there is nothing like a building program to work up enthusiasm in men. Men like something definite to do, and if the Church is not to be simply a roosting place for old ladies, concrete projects must constantly be set in motion to use their energies.

A building program here in Christ Church in Kalispell [Mont.] disclosed an amazing reserve of enthusiasm and energy. Men who were formerly apathetic have given many hours to canvassing, planning, figuring, and have dug deep into their pocketbooks. When the new church is completed, they will come to it if only to see how the heating plant works.

All this activity is healthful, if the building and the money-raising do not become ends in themselves. No parish can run without money. Nor can it run without women, but some of them make a clergyman think longingly of arsenic. Every parish has at least one woman who ought to be managing Sears Roebuck and is using the Church for the exercise of her superior powers of organization and bossing. There are other thorny types:

The Touchy Woman: Somebody didn't like her hat at the last guild meeting, or the rector didn't smile when he shook her hand on Sunday. She will sulk for a few weeks.

The Authority: That is not the way they do it in Dallas. I'm sure it isn't right.

The Miser: Likes to see money in the bank, won't let the guild spend any. Doesn't want youngsters to use parish house — a cup might be broken.

Woman with a Bad Back: Votes for all

Facts and Figures

Perceptive observations about the problems, weaknesses, and strengths of the American Episcopal Church, especially on the parish level, are made in this week's article in the special series on Anglican Faith and Life around the world.

The Protestant Episcopal Church in the United States of America, to use the legal title that distinguishes it from the Roman Church (which also is "episcopal" in having bishops), is the American branch of the Anglican Communion.

The Episcopal Church (exclusive of overseas missions) has a total membership of 2,610,271 baptized persons. Membership of its overseas missions (180,664) brings this figure to a grand total of 2,790,935.

These men, women, and children are

distributed among 7999 parishes and missions — ranging from St. Philip's, New York City, with its 3,800 communicants, down to congregations whose members can be counted on the fingers of one's hands.

These 2,790,935 Episcopalians are cared for spiritually by 7233 clergy, including 180 bishops (active and retired), and one Presiding Bishop, the Most Rev. Henry Knox Sherrill, D.D. (Episcopal Church in U.S.A. is probably unique in Christendom in that its highest ranking bishop has no diocese in which he exercises jurisdiction.)

Episcopal Church ranks seventh among those religious bodies in continental United States that have a membership of over a million, but its prestige and influence are far out of proportion to its numbers. Total receipts for 1952 (latest year for which figures are available) were \$103,415,690.47.

acts involving hard work, never does of it.

ady Bountiful: Sends beautiful hats jewelry to a rummage sale, makes a erous pledge, never actually rolls up sleeves and gets into parish life.

Queen Bee: Feels her financial support tles her to dictate policy. Condescends rector because her income is greater n his.

Ooting Mother: Feels rector doesn't no- her children sufficiently. If they take ax to the pews, this is just a natural st of youthful energy.

ream-of-consciousness Talker: Every- ing that enters her mind runs out. Airs ws of the rector, his family, absent guild nbers, blowing up trivial incidents to ke them more interesting. Rector has chance to answer such charges, and ill ling grows up without his knowing how egan. If a guild secretary were to write vrn every word that was said at a single eting, the shock at the next reading of minutes would be considerable.

Battle-Ax Carrie: Has an iron sense of tice, is ready to rise and do battle at r AM in the interests of Right. Can ke three controversies grow where only e grew before.

Sympathy Oozer: Enjoys showing a nd where and how she has been hurt. ou poor thing, that was dreadful!" Gets re worked up over an imaginary injury tis friend on the part of guild or rector n she would over the death of a pet cat. the friend were lying in bed with a ken back she wouldn't have time to ng her a bowl of soup, but the prospect lining up sides in a feud enlists all her husiasm.

The Cut-worm: Works under-ground. ies to use the rector to achieve revenge n other women displease her, or fail pay her sufficient attention. Masks her tives by pretending great zeal and piety.

And lest the clergy find too much en- ment in the above list, we will take the third impediment to a smooth ish life — the clergy.

Clergymen are no worse than other n — they only seem worse to their ishioners. The good rector must have courage and skin of a politician, and e him expect only abuse for his labors. t there are certain habits of mind he y fall into that decrease his effective- s.

Apathy and skepticism are apt to settle r him after years of dealing with the man race. He retreats, holes himself n his rectory, comes out on Sundays

Wednesdays, and marries, buries, baptizes. He has tried to work with ng people, and finds them impossible. e last time he allowed them to have a ce in the parish house they circulated otte. No more dances. For a priest give up because of human cussedness ather like a paperhanger retiring in test against fingermarks.

A dogmatic attitude on the part of rector can cause a good deal of fric- . A good firm line is indispensable undamentals, and an occasional shock the form of a reprimand keeps the sh awake, but there are different

ways of pulling the parochial tooth. The priest can snap open the mouth, insert the pliers and yank, or he can explain what he is going to do, and why he must do it. The Church is a very old and com- plex organization whose laws are natu- rally better known to the clergy than to the laity. A little education as to the powers and duties of the vicar and what is expected of the parishioners, might re- move misconceptions that cause rows.

A clergyman may come to regard him- self as the owner of religion, and the occasional church-goer as a sort of tres- passer on his property. Of course the regulars are the indispensable mainstay of the church, but the chance visitor may derive a great deal from the service — the beauty of the litany falls freshly on ears that have not been insulated with a sort of lime deposit from the slow drip of sermons, year in, year out.

I suspect there is a great deal more willingness to work for the Church than some of the clergy realize. They fall into the habit of depending on a few willing slaves in a guild, and neglect the more difficult ploughing in the outer fringes of the parish. People have to be asked to help — they are timid about volunteer- ing, are not sure of a welcome, have some awe of the regular workers, and a horror of being conspicuous.

Once having helped, they like to be thanked. Virtue is its own reward, and it is our duty to work for the Church, but after a woman has perspired and run her legs off for six or seven hours over a Shrove Tuesday pancake supper she appreciates a little recognition.

Children like to be thanked when they come regularly to choir practice. They like to be appreciated and noticed by the rector. Scolding them when they don't come is not half so effective as some little reward for so many months of choir work. Parents will make an effort to be in church when their children are thus rewarded, and they feel repaid for the effort of getting the youngsters out of bed, washed, combed and on their way on a Sunday morning.

Some clergymen take a dim view of these rewards, and as for giving a party or a breakfast to the junior choir or the acolytes — that's buying their attend- ance. But if these concessions to human nature result in a term of service to the church, the child may form a permanent attachment. Women have their teas and guild meetings, men their suppers and lumber buying programs, is it so wrong to entice the children with an occasional plate of ham and eggs?

The Episcopal church of Woodhaven, Long Island, has an unusually large attendance of men and boys, and several boys from St. Matthew's have taken holy orders. From my observation I conclude this is largely due to friendly recogni- tion from the rector. On a Sunday morn- ing he is apt to say, "This is Harvey Jones' seventh year in St. Matthews'

choir, and we are very grateful to him for all these years of faithful service." Or, "Jimmy is leaving us for Harvard this week, and we're going to miss him here in St. Matthew's."

A clergyman who makes these small friendly gestures makes his parishioners

(Continued on page 35)

The Author

Margaret Scherf's grandfather was a Presbyterian minister in the Territory of Montana, sent there in the 80's by his Church. Al- though he was the founder of the local church, says Miss Scherf, "he was scornful of too much building, and used to say, 'Some people think that wherever there's an old woman and a jack rabbit there ought to be a church.'" Miss Scherf explains that her grand- father was not the prototype for Fr. Buell, hero of a number of her mystery stories.

Telling about herself, Miss Scherf says:

"I was born in Fairmont, W. Va., where my father was teaching in the Normal School that year. We lived in Elizabeth, N. J., until I was 10, when we went out to the wild west — Wheatland, Wyo.

"Wyoming was still being settled and ploughed, there were big fights over irrigation water, and everybody was buying oil leases. We had a farm and I milked the cow, because my father was away most of that summer editing the *Wyoming School Journal*. We also filed on a home- stead, but when it proved to have rattlesnakes and not much else, my mother rebelled and we sold our claim.

"Our next move was to Cascade, Mont., where I went to high school, read O'Neill, and played jumping center on the basketball team, some- times against the six-foot tall In- dian girls from Fort Shaw.

"My father took an interest in educational experiments, so I went to Antioch. After that, a job with Robert McBride, publisher, in New York, where I saved \$400 and started out to see the world. With the help of an indulgent family I managed to buy a horse in Spain, spend seven months in Paris with a French family, and come home by way of Africa, India, and Japan.

"Several years of work in New York followed, with Camp Fire Girls and William H. Wise, and then I stopped working and began writing. First mystery, published in 1940, *The Corpse Grows a Beard*. *Glass on the Stairs*, published this year, is the 13th. The Father Buell mysteries are: *Always Murder a Friend*, *Gilbert's Last Toothache*, *The Curious Custard Pie*, and *The Elk and the Evidence*."

On Being an Anglican

A LOVELY STORY that ought to be true is told of the wife of a certain Bishop of Virginia. When her two daughters were preparing to go away to school in another state, she took the two girls aside for some last-minute advice. "And, girls," she concluded, "don't tell anybody you are Virginians. It isn't good form to talk about things that put other people at a disadvantage."

Something of the same feeling wells up in every loyal Anglican's bosom as he regards his membership in the Episcopal Church, the Church of England, or one of the other Churches of the Anglican Communion. The typical layman talks little about his Church, and even less about his spiritual experience in it. He may even neglect his religious obligations scandalously. But, basically, his attitude toward his Church is that he almost ought to apologize for being so fortunate as to belong.

The Anglican Congress which is about to meet in Minneapolis will be the occasion of much admiring scrutiny of our Communion's special stamp and temper and of mutual congratulation that we are so fortunate as to be Anglicans. The excellence of our Book of Common Prayer, the beauty of our liturgy, the sobriety and balance of our theology, the prominence and influence of our laity, the broadly educated and cultured character of our clergy, the happy combination of Catholicism, Liberalism, and Evangelicalism that informs our Church life — all these things would seem to demand the eloquence of a new Shakespeare —

"This other Eden, demi-paradise . . .
This happy breed of men, this little world,
This precious stone set in the silver sea . . ."

Things Anglican have a way of being socially correct, artistically in good taste, scholastically up-to-date, humane, cultivated, and witty. The prophets among us are troubled, sometimes, by the aptness to Anglicanism of the description of the Laodicean Church in the Book of Revelation — "neither cold, nor hot"; considering itself "rich and increased with goods, and having need of nothing"; unaware that it is wretched and miserable and poor and blind and naked. But perhaps the satisfaction of the Anglican with his Church is not altogether the false complacency of the Laodiceans; it may also partake of the inner well-being and security that ought to characterize the redeemed and redeeming community.

Current discussions often make much of the "ten-

sions" within Anglicanism. And usually these tensions are viewed in relation to the Catholic-Protestant issue. Authority vs. freedom; objective vs. subjective; sacraments vs. inward conversion; ceremony vs. simplicity; hierarchy vs. laity; law vs. spirit; tradition vs. scripture — these and other battle-lines are drawn, although they require most of us to perform the difficult feat of fighting on both sides.

But there are other tensions within the Church which do not so readily accommodate themselves to the catalogues of party controversy; and perhaps the most critical of these is the tension between our beloved Anglican moderation and the immoderate demands of God.

WE look forward with polite anticipation to the new heaven and the new earth which God promises to us, but in the meantime we are exceedingly well pleased with the old creation in which we live. We love nature and history and our representative form of government. We love the English tongue, and may even suspect that the need for a new heaven stems from the fact that the old heaven was formed before English was spoken. We are cordial — no, more than cordial, reverent — toward science, and labor mightily to stuff the pedantic irrelevancies of biblical criticism into the heads of the laity.

When we are at our worst, we value the good opinion of the world above righteousness and truth and love; and at all times, we are conscious of our audience and seek to win its respect even when we cannot have its applause.

Yet, while there are special temptations involved in being an Anglican, our world-accepting outlook is not necessarily sinful. Joy in God's creation is no disrespect to the Creator, and belief in original sin does not necessarily involve a radical condemnation of all human works. When the divine Harvester puts the sickle to our civilization, it will not necessarily impede His task for Anglicans to glean behind Him, rescuing scraps of the culture we love even though they may be of less than cosmic significance.

Nevertheless, there is a greater mission for the Church of God than that of serving as domestic chaplain to a civilization. And the little graces that make us Anglican must not be cultivated at the expense of the great responsibilities unseasonably thrust upon our attention by those of us who are not content with our "little world." In America, we see the

urch rotting at the center of the cities even as it
ssoms and bears fruit in suburbia. And even in
urbia behind the pretty facades and the well-kept
rdens lurks a devotion to the false gods of wealth
d position, of self-expression and moral relativ-
n, the threadbare mysticism of "a little religion
my own," or perhaps sheer spiritual emptiness
d drifting.

In England, we are told, it took a non-Anglican
itor from overseas to tell the English people of
sus Christ and His offer of salvation, of sin and
dgment and the end of the world. We do not
ubt that the Church of England has been saying
these things for years without number; but some-
w it has apparently failed to say them convincingly.

Bishop Sherrill has from time to time referred
the problem of dealing with people who seem to
ve "caught a weak form of Christianity that makes
em immune to the real thing." We hope that the
nglican Congress will give serious attention to the
estion whether our Anglican Church life immunizes
many people against Christianity as it inoculates
th a major case of devotion to Christ.

Our very pride in our Church and in the reason-
leness of its demands upon us may be the thing that
aves us feeling spiritually well provided but actually
wretched and miserable and poor and blind and
ked."

In missionary lands, where the Laodicean com-
cency of the home Church leaves the infant indige-
us Church tragically short of the means required
accomplish its mission, the quality of Christian
tness is probably much better. The opportunity
r contact with the vital Christian life of these
eas will be one of the most important contributions
the Congress to the Church in the United States.

ONFERENCES and Congresses come and go.
Whether they call us to a new spiritual effort
simply congratulate the Church on its glorious
ritage seems to make comparatively little differ-
ce. Archbishops and primates and conventions
d synods have issued calls without number to
mpaigns of evangelism and rededication and wit-
ss and increased devotion. They begin with great
thusiasm and run their course and end. The Church
s learned the trick of absorbing these things so
at within a year or two they "leave not a rack
hind."

We would not urge that the Anglican Congress
l the Church to a new campaign of any sort, nor
at it seek to despise its Anglican folkways. Some-
ng much simpler, but more difficult, is needed. As
rist said to the Church of the Laodiceans:

"Behold, I stand at the door and knock: if any
an hear my voice, and open the door, I will come
to him, and will sup with him, and he with me."
To hear the knock, to heed the voice, to open
e door. This, and only this, is the task of Angli-

cans individually and in their Congresses. If they
open the door to Christ, all their pride is as harm-
less as that of the loyal Virginian mother; if they
do not, their little world is an empty world indeed.

The Oppenheimer Case

THE members of the Atomic Energy Commis-
sion and the Personnel Security Board studied
a record of half a million words before they
came to their decision to deny security clearance to
Dr. J. Robert Oppenheimer.

The issues were subtle, the achievements of Dr.
Oppenheimer in prior service to his country were such
as to earn the undying gratitude of every loyal
American; but both boards concluded, by divided
votes, that his security clearance should not be re-
instated.

We have not commented on the case until this
point because we felt that we should absorb as much
of the voluminous record as possible in order to
comment intelligently. Having done so, we conclude
that probably in every case of doubt cast upon Dr.
Oppenheimer's candor and integrity in his dealings
with the government and in every association which
might serve as an inadvertent channel of danger to
the national security, Dr. Oppenheimer acted from
high motives combining unswerving loyalty to his
country with loyalty to his friends and co-workers.
Even the conflicting stories he told on the much
discussed "Chevalier incident," are understandable
(though not morally blameless, because people ought
not to tell lies) as part of the delicate tactics by
which he welded together a bunch of skittish and
temperamental scientists into a team that saved thou-
sands upon thousands of American lives by bringing
about the surrender of Japan. If your son or hus-
band or brother came home alive from the war,
Dr. Oppenheimer may be the man to thank for it.

But, as the record shows, this conclusion must be
introduced by "probably." Security clearance is not
a basic right of the American citizen, and in our
opinion the Atomic Energy Commission was well
within the evidence in concluding that there is an
appreciable measure of risk to the national security
in placing it in the hands of a man who has repeatedly
shown that he and he alone will be the judge of his
own actions and associations.

He is a great scientist, a leader of scientists, a
great contributor to the security of the nation through
atomic research and development; a loyal American,
and a typically independent American. But the pen-
alty of independence is that others may not feel it
wise to work with you on the terms your independ-
ence lays down. This is the conclusion of the Atomic
Energy Commission, and we feel that it was arrived
at soberly, without hysteria, after a fair and exhaus-
tive study of the facts.

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Delegates

to the

Anglican Congress

THE LIVING CHURCH staff has prepared the following list of delegates to the Anglican Congress, including brief notes of a biographical nature (when such material was available). Since the delegates' plans have in many cases changed and because the official lists of delegates have also changed, the information given here is intended to be helpful and informative, rather than official.

Since the bishops are more generally known and biographical material about them is available in standard reference work, their names are omitted, and their announced intention to attend the Congress is signified by †. Coadjutors who expect to attend are indicated by *. The names of all Anglican bishops may be found on page 349 through 363 of the Episcopal Church Annual.

DIOCESES CONNECTED WITH U.S.

Delegates at large: The Most Rev. Henry Knox Sherrill, Presiding Bishop. The Rt. Rev. John B. Bentley, Vice-President of the National Council. The Rev. Richard Elting, assistant to the chairman on arrangements for the Anglican Congress. Dean Lawrence Rose of General Theological Seminary. Canon C. Rankin Barnes, New York. The Rev. Dr. Powell Mills Dawley, New York. The Rev. Dr. Anson P. Stokes, Jr., New York. Dean Percy L. Urban of Berkeley Theological Seminary.

† Alabama: The Rev. Joseph R. Horn, III, Selma, Ala. Mr. Oscar M. Kilby, Kilby Steel Co., Anniston.

† Alaska: The Rev. Albert J. Sayers, Anchorage, Albany.

† Arizona: The Rev. Thomas Bogard, Tucson. Mrs. H. M. Thornton, Phoenix.

† Arkansas: The Rev. Carleton D. Lathrop, rector of St. John's, Fort Smith since 1930; chairman diocesan commission on church architecture; unmarried; trustee, All Saints' College, Vicksburg, Miss. Dr. John Joel Monfort, secretary, Arkansas Medical Society; has clinic in Batesville.

† Atlanta: The Rev. Joseph Walker, Marietta; born in England; clerical adviser to Young Churchmen of the diocese; member of several diocesan boards; former Army chaplain. Mr. Frank Bone, Milledgeville; president and chairman of board of Oconee Clay Products Co.; bank directorates; important work in Cancer Society; has held every office in the diocese open to laymen except that of chancellor.

* Bethlehem: The Rev. W. Francis Allison, Dr. W. A. Aiken.

† Brazil: Bishop Melcher of Central Brazil will probably be the only Brazilian Bishop present; he is president of the National Council of the Brazil Church. The Rev. Rodolfo Garcia Nogueira of Rio will also represent Central Brazil; he was a Presbyterian minister from 1933 to 1945. The Rev. Jose Nel Nero will represent Southern Brazil.

† California: The Rev. Dr. Mark Rifenbark, San Jose; rector, Trinity Church since 1925; chaplain, USNR, 1927-1940; has served on many diocesan and provincial Church bodies; deputy to seven General Conventions. Mr. Lloyd Hamilton, San Francisco.

† Central New York: The Rev. William H. Cole, Syracuse; standing committee of diocese;

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REPORT FROM THE SEMINARIES **ON PARISH OFFERINGS, 1954**

The Builders for Christ Campaign has apparently stimulated rather than hindered this year's parish offerings for Theological Education.

Reports from the Seminaries show an increase both in the number of parishes supporting the Church's program of training men for the ministry, and in the amount of money contributed so far in 1954 as compared with 1953.

These offerings for current expenses are vital to the program; the six months' report is encouraging, but many parishes are still to be heard from.

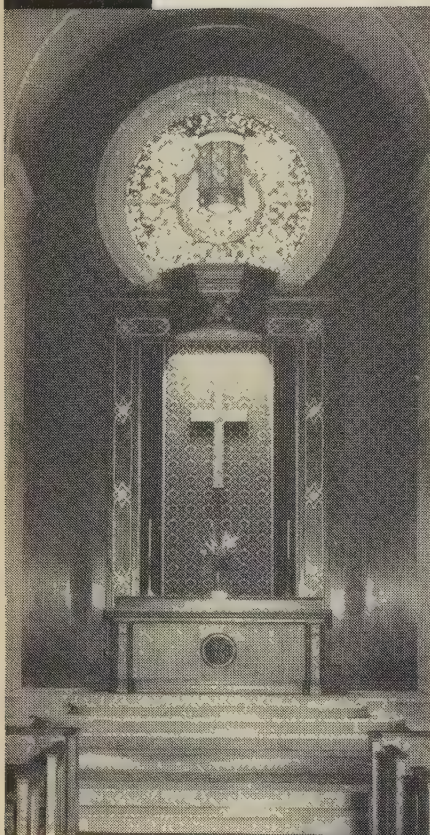
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examining chaplain. Maj. Gen. Ray W. Barker, Manlius School, Manlius, N. Y.

✦ **Chicago:** The Rev. Dr. William H. Nes, Evanston, Ill.; professor of homiletics and lecturer in pastoral theology, Seabury-Western Theological Seminary; dean, cathedral, New Orleans, 1927-1947; dean, Nashotah House, 1947-1952; author: "The Breach with Rome," "What is the Episcopal Church," "The George Craig Stewart Lectures" (to be published this year). Mr. Wilbur F. Crummer, Chicago; information supervisor, department of public relations, Illinois Bell Telephone Company; president, diocesan assembly, Brotherhood of St. Andrew; diocesan chairman, Builders for Christ; public relations officer, Chicago Civil Defense Corps; former national president of Delta Sigma Lambda fraternity.

✦ **Colorado:** The Very Rev. Dr. Paul Roberts, dean of St. John's Cathedral, Denver. Later report, the Rev. Edward C. Turner, hospital administrator, Pueblo; rector; born in Argentina. Lieut. Comdr. Richard K. Ayers, Rtd. USN; Denver; president, Episcopal Men of Colorado.

✦ **Connecticut:** The Rev. Dr. John H. Esquirol, Southport. The Hon. Raymond Earl Baldwin, Stratford; associate judge of Connecticut Supreme Court of Errors; chancellor of diocese; former governor and U.S. senator.

✦ **Cuba:** The Rev. Alonso Gonzalez Losada and Mr. Rene Eiranova, both of Santiago de Cuba, Oriente.

✦ **Dallas:** The Very Rev. James W. O'Connell, eastern deanery of the diocese; editor and publisher of "The Church News" of the diocese; Paris, Tex. Mr. A. C. Scurlock of Dallas.

✦ **Delaware:** The Rev. Paul A. Kellogg, Dover; chairman and member of several diocesan departments; other work on provincial and national level; chairman, Del-Mar Migrant Committee; has written hymn tunes and music for the Communion service. Mr. Armistead Willis Browning; born in Virginia; now the owner of a large farm in West Chester, Pa.; long service as vestryman; active work in training courses for laity.

Dominican Republic: The Rev. Philip E. Wheaton.

✦ **East Carolina:** The Rev. Dr. Wallace I. Wolvertson, Greenville, N. C.; in addition to his parish work he is chaplain and part-time instructor at East Carolina College; chairman, college work of diocese; chaplain of the U.S. Army and U.S. Air Force for 16 years, as a regular officer; rank, Col. USAF, Ret. (retired because of disability caused by Korean War). Mr. Stanley Woodland, Morehead City; president, Beaufort & Morehead Railroad Co.; past district governor, Rotary International.

✦ **Eastern Oregon:** The Rev. Ernest Taylor. Mr. E. D. Harris.

✦ **Easton:** The Rev. Thomas Donaldson, Centreville; rector of St. Paul's; managing editor, "Eastern Shore Churchman." Mrs. Stephen Roberts Collins, Chestertown, Md.; diocesan president, Woman's Auxiliary.

✦ **Eau Claire:** The Rev. Dr. R. D. Vinter, LaCrosse; honorary canon, Christ Church Cathedral, Eau Claire; deputy to eight General Conventions; author of "Companion to the Prayer Book." Mr. Ward Thomas, Hudson, insurance claims supervisor; church treasurer.

✦ **Erie:** The Rev. Dr. Thomas L. Small, rector of Christ Church, Oil City, since 1932; president of local Kiwanis Club; member or chairman of a number of diocesan and provincial bodies. Mr. Enoch C. Filer, Erie; attorney at law and chancellor of diocese.

✦ **Florida:** Mr. George Walton Milam, Jacksonville; member, executive board and finance committee of diocese.

✦ **Fond du Lac:** The Rev. Arthur B. Ward, Appleton; chairman, diocesan department of Christian education. Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wis.; member, National Council; active in laymen's work; ACU board member; well known public speaker.

✦ **Georgia:** The Very Rev. Albert R. Stuart, Bishop-Elect. The Ven. Theodore Porter Ball, Savannah; standing committee; promotion; former Army chaplain. Mr. Lewis S. Leach, president, State Bank of Cochran, Ga.; chairman, diocesan Churchmen; standing committee.

Haiti: The Rev. Christian St. Vil, of Deslandes, Leogâne. No lay delegate; Bishop Voegeli did not plan to attend the Congress.

✦ **Harrisburg:** Canon Heber W. Becker, Lancaster, Pa. Mr. Samuel S. Schmidt, York, Pa.

✦ **Honolulu:** The Rev. Richard U. Smith, Lanikai, Oahu; born, White Bear Lake, Minn.; principal, St. Christopher's Day School; president, Kiwanis Club of Windward; author, "Lo, He Comes!" (National Council, 1944); first wife deceased; remarried, 1948. Mr. Arthur G. Smith.

✦ **Idaho:** Mr. Rudolph F. Goranson, Pocatello, head of the music department, Idaho State College.

✦ **Indianapolis:** The Very Rev. Dr. John P. Craine, dean of Christ Church Cathedral, Indianapolis; spent part of his ministry on the west coast; president, diocesan standing committee; chairman, missions. Mrs. Lawrence Dorsey, Indianapolis; president, Woman's Auxiliary, Province V; member, national executive board, W.A. member, Department of Christian Education, National Council.

✦ **Iowa:** The Rev. Robert T. Dickerson, Clinton; chairman, diocesan board of examining chaplains. Dr. M. F. Carpenter.

✦ **Kansas:** The Rev. George L. Evans, Kansas City; formerly canon of Grace and Holy Trinity Cathedral, Kansas City, Mo.; served as a Navy chaplain. Mr. Fred Study, owner of store in Winfield; diocesan key layman since 1953; deputy to the last General Convention; chairman, diocesan promotion.

✦ **Kentucky:** The Very Rev. S. Hughes Garvin Paducah, dean of Paducah convocation; executive council. Mr. William M. Dorr, Louisville; assistant vice-president, bank; church school teacher; trustee, diocesan Church Home and Infirmary; other diocesan posts.

✦ **Lexington:** The Rev. Dr. James W. Kennedy, Lexington; secretary for ecumenical relations of the Episcopal Church in the United States; chairman for radio and television for the World Council and acting executive secretary for radio and TV for the National Council; author, "Meditations in His Presence"; "Henry Drummond: An Anthology"; "Parson's Sampler." Major Clinton M. Harbison, Lexington; vice-president of diocesan executive council since 1951; chancellor since 1920; married to daughter of the late Rt. Rev. Cameron Mann; Harvard '09.

✦ **Liberia:** The Rev. Samuel F. Dennis, Greenville. Mr. C. L. Simpson (His Excellency) Liberia ambassador to Washington.

✦ **Long Island:** The Very Rev. James Green, dean, Cathedral of Incarnation, Garden City; born in England; canon precentor and headmaster, Cathedral Choir School, New York, from 1941 to 1953. Mr. Hunter L. Delatour, Great Neck, L. I. attorney, Delatour & Miller; chancellor of diocese; president, New York Bar Association.

✦ **Los Angeles:** The Rev. Dr. John F. Scott, Pasadena; rector, All Saints' since 1936; director since 1940 of Episcopal Church Pension Fund; member of several important diocesan committees; author of "The Religion of the Lord's Prayer." Mr. William H. Siegmund, San Marino insurance executive and chairman of laymen's work in the Eighth Province; Commander, USNR; five years active duty in World War II.

✦ **Louisiana:** The Rev. Robert H. Manning, New Orleans. Mr. Samuel A. Carleton, New Orleans.

✦ **Maine:** Canon Ralph Henry Hayden; rector of St. Saviour's, Bar Harbor; chairman of board of examining chaplains and of the armed forces commission of the diocese; deputy to six General Conventions. Dr. Kenneth C. M. Sills, Portland; president emeritus, Bowdoin College; deputy to 11 General Conventions; member of the Joint Commission on Ecumenical Relations and also Theological Education.

✦ **Maryland:** The Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, since 1931; deputy to several General Conventions; active in public welfare and housing; vice-chairman of Joint Commission on Social Reconstruction; committee work for the national Church on constitution and canons; author, "Parish Administration." Mr. Wilson K. Barnes, Baltimore.

✦ **Massachusetts:** The Rev. George O. Ekwall, Waltham; chairman, examining chaplains. Mr. John Quarles, Boston.

Mexico: No report.

Michigan: The Rev. Allan L. Ramsay, Trenton, diocesan registrar. Mr. Sidney R. Small, Detroit.

✦ **Milwaukee:** The Very Rev. Malcolm DeP. Maynard, dean of All Saints' Cathedral, Milwaukee; examining chaplain of diocese. Mr. Peter Day, Glendale, Wis., editor of "The Living Church"; chairman of diocesan department, Christian social relations.

* Minnesota: The Rev. Bernard Hummel, Minneapolis. Mr. David Bronson, Minneapolis.

* Mississippi: The Rev. Dr. Hewitt B. Vinage, McComb; New Testament scholar; former editor of "The Living Church." Mr. Frank C. Englessing, Port Gibson.

* Missouri: The Rev. Murray Kenney, St. Louis; Mr. Jack Pearson, St. Louis.

* Montana: Rev. Roy O. Ostenson; missionary Glasgow, Mont., field; born in Hallock, Mont. Carson E. Bechtel, Billings; life insurance writer; vestryman; active diocesan layman.

* Nebraska: The Rev. Ernest J. Secker, Norfolk; standing committee; ecclesiastical court. Mr. Erling F. Mutz, Lincoln.

* Nevada: No report.

* New Hampshire.

* New Jersey: The Rev. Dr. John V. Butler, Princeton; member of the National Council; chairman, sub-committee on publicity for the Anglican Congress; co-author, "What is the Priesthood?" Mr. J. B. Tomlinson; lawyer; chancellor of the diocese; Trenton.

* New Mexico: The Very Rev. Lloyd W. Clarke. L. R. Harding.

* New York: The Rev. Dr. John Heuss, rector Trinity Parish, New York; director of the National Council Department of Christian Education from 1947 to 1952; publications: "Authorities in Christian Education"; "The Future Development of Christian Education"; "Do You Want Your Power?" (Pulpit Book Club selection); editor, "The Victory of Faith, Church Teaching Series." Clifford P. Morehouse, LL.D., Katonah; president, Morehouse-Gorham Company; managing editor, editor, "The Living Church," 1926-27; military service, 1943-1945; deputy to seven General Conventions; delegate, World Conference of Faith and Order, 1937, 1952; author (in addition to magazine work): "Origins of the Episcopal Church Press," "A Wartime Pilgrimage"; editor, "The Anglican Communion throughout the World." Later report: Dr. Norman Pritchard, New York.

* Newark: The Very Rev. John Bowen Coburn, rector of Trinity Cathedral, Newark; president, Church Society for College Work; member, Joint Commission, Ecumenical Relations; four children; author, pamphlet: "Priests in a Pagan Community." Mr. Frederick G. Stuart, Newark; assistant treasurer, General Convention; treasurer, diocesan department of missions; six children; former secretary, Franklin Savings Bank, New York. No report: The Rev. Cornelius P. Trowbridge.

* North Carolina: Dr. Richard Gabriel Stone, Raleigh; president, St. Mary's Junior College; president diocesan laymen's association; Major in World War II. The Rev. I. Harding Hughes, chaplain, St. Mary's Junior College, Raleigh; editor, "N. C. Churchman"; examining chaplain.

* North Dakota: The Rev. Dr. Homer R. Harrison, Grand Forks; for 24 years rector of St. Paul's Church; examining chaplain; vice-chairman and member of several diocesan departments and committees. Mr. Charles Getchell Burke, manager of a radio station in Fargo; chairman, diocesan Churchmen; civic leader.

* North Texas: The Rev. Dr. Willis Gerhart, Elene; first president, Abilene Museum of Fine Arts. Mr. Lee T. Bivins.

* Northern Indiana: The Rev. Dr. Robert J. Murphy, Howe; examining chaplain; president of standing committee. Col. B. B. Bouton, Howey Primary School.

* Northern Michigan: No report.

* Ohio: The Ven. Dr. Donald Wonders, Cleveland; diocesan secretary, registrar, archdeacon; married. Mr. Laurence Norton, Cleveland. Also reported: The Hon. John W. Ford, Youngstown; Common Pleas Court; junior warden; General Convention Committee on Canons.

* Oklahoma: The Rev. Dr. Edward Eckel, Tulsa; standing committee. Mr. William R. Robbins was certain whether or not he could attend.

* Olympia: Canon Thomas E. Jessett, Seattle; registrar and historiographer of the diocese. Dr. Theodore M. Barber, Rainier State School, Buckle, Wash.

* Oregon: The Rev. George Herbert Swift, rector, St. Paul's, Salem, since 1929; for four years he was dean of the central convocation; many years the author of a column on religion for a Salem newspaper; four children. Mrs. Bert Arneson, Oswego; one of the founders of

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Christ Church, Oswego, which she still attends,
and then Sunday school superintendent; innumera-
ble positions of responsibility in the Woman's
Auxiliary at all levels; two children.

Panama Canal Zone: The Rev. Dr. John H.
Townsend, executive secretary of the missionary
district; Ancon.

Pennsylvania: The Rev. Dr. Harry S. Long-
ley, Philadelphia; author: "Meditations for All
People; deputy, General Convention, five times.
Mr. Robert T. McCracken, Philadelphia; law firm,
Montgomery, McCracken, Walker and Rhoads;
director, Pennsylvania Railroad; university trustee
chairman; chancellor of diocese; wife deceased.

Philippines: The Rev. Ezra Sampson Diman,
III, Sagada, Mountain Province. Dr. Wellington
Wei, Bellevue Hospital, New York. Later report:
Mr. Eduardo L. Claudio; translating commission,
Prayer Book; member, Constitution and Canons.

Pittsburgh: The Rev. A. Dixon Rollet, Pitts-
burgh; chairman diocesan department on evan-
gelism. Mr. Henry Chalfant, Sewickley. Also re-
ported: Mr. J. C. White, Pittsburgh.

Puerto Rico: The Rev. J. P. Ruiz, Ponce;
secretary of convocation. Dr. Hector Hidalgo,
Sancti Spiritus. Later report: Mrs. J. P. Ruiz.

Quincy: The Very Rev. Dr. John K. Putt,
Griggsville, Ill.; rural dean; examining chaplain;
president, standing committee. Mr. Theodore N.
Morrison, Rock Island. Later report: Mr. Joseph
Haefelin and Mr. Ben Potter to divide the time.

Rhode Island: The Rev. William T. Armitage,
Edgewood; diocesan chairman, Christian educa-
tion. Dr. George Wightman Williams, Providence.

Rochester: The Rev. Roger Alling, Corning,
N. Y.; examining chaplain, member of several
diocesan committees. Mr. Thomas Hargrave.

Sacramento: The Rev. Victor Hatfield, Marys-
ville, Calif.; standing committee. Mr. Jules Ger-
hardt, Chico, Calif.; finance and field chairman,
diocese.

Salina: The Rev. R. W. Tredar. Mr. Larry
Thurston.

San Joaquin: The Rev. George Woodgates,
since 1952 vicar, St. Columba's, Fresno, his first
church; married; two children. Mr. R. P. Neate,
Coalinga auto dealer, probably will not attend.
Mr. Walter Willmette.

South Carolina: The Rev. DeWolf Perry,
Charleston; examining chaplain; member of
standing committee, executive council; has had
magazine articles published. Mr. Jack Wright,
Florence; chancellor of diocese; a church school
superintendent.

South Dakota: The Rev. Dr. Paul H. Bar-
bour, superintending presbyter, Rosebud Mission,
S. Dak. (Indian work); publications: "Niobrara
Service Book" and "Wakan Cekiye Odowan." Mr.
Marion D. Morris, Watertown; manager, North-
western Bell Telephone Co.; vestryman, licensed
lay reader.

South Florida: The Very Rev. William F.
Moses, Sarasota; rural dean; examining chaplain.
Mr. Albert Roberts, Jr., St. Petersburg; chairman,
endowment fund corporation of the diocese; mem-
ber of board of regents, University of the South;
senior warden.

Southern Ohio: The Rev. Morris F. Arnold,
Cincinnati; diocesan chairman, strategy and fi-
nance. Mr. Frank G. Smith, Sunday Creek Coal
Company, Columbus.

Southern Virginia: The Rev. Francis H.
Craighill, Williamsburg; examining chaplain. Gen.
E. Slater Montague, Hampton.

Southwestern Virginia: The Rt. Rev. William
H. Marmion, new Bishop. The Rev. Dr. Robert A.
Magill, rector of St. John's Church, Lynchburg,
since 1931; elected Bishop of Los Angeles in
1947, but declined; member, Joint Commission
on Social Reconstruction; active in Lynchburg
community council; missionary district of Shang-
hai from 1921 to 1926. Dr. George Barton, Jr.,
headmaster, Virginia Episcopal School, Lynch-
burg.

Spokane: The Rev. Ernest James Mason,
Spokane, Wash.; chairman, district's marriage
commission and of council of advice; secretary,
convocation. Mr. George Frederick Jewett, LL.D.,
Spokane; chairman, board, Potlatch Forests, Inc.;
director, Episcopal Church Foundation.

Springfield: No report.

Tennessee: The Rev. Dr. William S. Lea,
Knoxville; diocesan chairman of religious educa-
tion. Mr. Walter Chandler, Memphis.

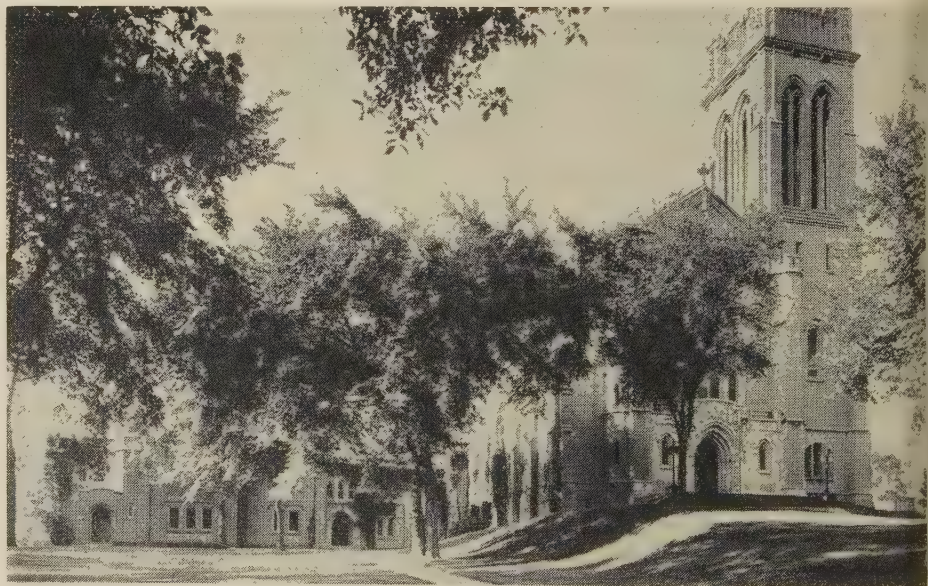
Texas: The Rev. Arthur S. Knapp, rector,
Trinity Church, Houston; secretary of the board
of trustees, Seminary of the Southwest. Mr. John
C. Robbins, Jr., Longview; vice-president, Texa-
Ind. Petroleum and Producers and Royalty
Owners Asso.; his cousin is married to the Rev.
Gordon Clinch of Clains Vicarage, Worcester-
England, another delegate to the Congress.

Upper South Carolina: The Rev. Allen W.
Joslin, Greenwood; rector, Church of Resurrec-
tion; born in Rhode Island; has four children.
Mr. John Henderson Lumpkin, Columbia, S. C.,
attorney at law; Boyd, Bruton, & Lumpkin; born
in Alaska; vestryman; lay leader.

Utah: No report.

Vermont: The Rev. Dr. Carroll E. Simcox,
Manchester Center; in addition to parish work, in-
structor in classical languages, Bennington College
for Women; former literary editor of "The Liv-
ing Church"; number of years of work with col-
lege students; author: "Living the Creed," "Liv-
ing the Lord's Prayer," "Living the Ten Com-
mandments." Prof. James Eugene Pooley, asso-
ciate professor of classics and history, University
of Vermont, since 1928; diocesan committee on
canons; vestryman; warden.

Virgin Islands: The Rev. Herbert I. Aldrich,
Frederiksted, St. Croix. Dr. D. C. Canegata,



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istianted; U. S. Administrator for St. Croix.

* Virginia: The Rev. Dr. Watkins Leigh Ribble, Ammond; senior examining chaplain of diocese; editor of "Episcopal Church News"; born in zil. Mr. Blake Tyler Newton, Jr., Centerville; eral solicitor, Chesapeake & Potomac Tele- ne Companies; past president, diocesan archmen; married to the daughter of the Rt. John Moore Walker.

* Washington: Canon Theodore O. Wedel, ward- of the College of Preachers, Washington Ca- iral; president of the House of Deputies of eral Convention; author: "The Coming Great rch," "The Christianity of Main Street," "In- preters Bible, Vol. 8" (Ephesians). Mr. Ernest Greene, Washington; vice-president, Hawaiian ar Planters' Association; general chairman, lders for Christ capital funds campaign; mem- of several diocesan committees and depart- ments.

* West Missouri: The Rev. Dr. Richard M. lease, Kansas City; rector, St. Paul's since 0; born in England; president, standing com- tee; chairman, diocesan promotion. Mr. Wilber Cochel, Parkville; secretary-treasurer of the unridge Rural Training Foundation; the Cochels re the donors of Roanridge's original grant of 20 acre farm; executive council and standing ommittee of diocese; manager of the 1940 Gen- l Convention; wife deceased.

* West Texas: The Rev. Dr. Beverley M. Boyd, alde; chairman, diocesan Christian social rela- tions; board, Texas Council of Churches; past cutive secretary, social welfare, NCCC, and ial relations, FCC. Mr. Datus E. Proper, San tonio; vice-president and general manager, rrl Brewing Co.; vestryman; senior warden; cesan finance department.

* West Virginia: The Rev. Frank Rowley, efield; diocesan youth director and chairman ecumenical relations; president, ministers' as- ation, Bluefield; delegate, World Conference istian Youth, Amsterdam, 1939. Mr. Henry S. rader, Wheeling; attorney at law; trustee of ese.

* Western Massachusetts: The Very Rev. Dr. ritt F. Williams, dean of Christ Church Ca- iral, Springfield; secretary, diocesan standing ommittee. Mr. Ralph D. Rutenber, Jr., Spring- e. Later report: Mr. John A. Van Lund, ox; engineer, General Electric.

* Western Michigan: The Very Rev. George D. dman, dean of St. Mark's Cathedral, Grand oids. Mrs. Chester C. Wells, Grand Rapids. o reported: The Rev. Don M. Gury, Hastings.

* Western New York: The Rev. John E. Wil- son, Medina; examining chaplain. Mr. Wil- a Clarkson, Buffalo. Later reports: Canon nond Brown. Mr. Stanley A. Weeks.

* Western North Carolina: The Rev. Manuel an Fowler, Wilkesboro; formerly a Southern ist; converted to Episcopal Church after inary training at Yale University Divinity ool. Mr. William F. Tyndall, Cherokee, N. C.; eral employee, Indian Bureau of the Depart- nt of the Interior; senior warden, St. Francis' Assisi Indian Mission, Cherokee Indian Reser- ion; six children.

* Wyoming: The Very Rev. Otis G. Jackson, n of St. Matthew's Cathedral, Laramie; dis- t council of advice; chairman, finance depart- nt and college work. Mr. Carl Lund, Lusk; nager, Mountain States Tel. & Tel. Co.

ENGLAND

Province of Canterbury

* Canterbury: The Archbishop of Canterbury, mate of All England, will attend. Canon Ian h White-Thomson, Folkestone, Kent; chaplain H. M. King George VI, HM Queen Elizabeth previously domestic chaplain to Archbishops g, Temple, and Fisher. Mrs. White-Thomson also listed as a delegate. Miss Anne Roper, lestone, Kent; personal secretary; member of se of Laity, Church Assembly; church warden 21 years; president of the S.E. Kent Historical ociation; fellow of Society of Antiquaries; ay welfare officer in front line area; service Ecumenical Committee of Church of England; Norwegian descent on mother's side of family; or.

* London: The Rev. Prebendary Stanley Eley, don; vicar of Kensington; proctor in convo- on; principal chaplain to Archbishop of Can- ury and assistant secretary, Lambeth Con- nce, 1946-1948. Mrs. Eric Coombs, Finchley,



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✠ **Winchester:** The Rev. Arthur John Pearson, Alresford Rectory, Hampshire; senior chaplain, 16th Airborne Division T. A.; chaplain to the forces, 1939-1946; chaplain in Germany, 1948-1949; chaplain on the Indian Ecclesiastical Establishment, 1935-47. Mrs. Pearson is also a delegate.

Bath and Wells: The Ven. Geoffrey Frank Hilder, Langport, Somerset; archdeacon of Taunton; vicar of Hambridge; proctor in convocation; diocesan director, moral welfare; M.A., barrister at law. Mr. Geoffrey Stead Sale, headmaster, King's School, Bruton, Somerset; church warden; lay reader; diocesan education committee; frequent broadcasts; four children; wife deceased.

✠ **Birmingham:** (The Rt. Rev. John L. Wilson and Mrs. Wilson announced plans to attend the Congress.)

✠ **Bristol:** The Ven. Percy George Reddick, Archdeacon of Bristol; formerly secretary of the diocese and chaplain to the bishop. Mr. Wilfrid Grenville-Grey, Swindon, Wiltshire; at present Henry fellow at Yale; unmarried.

✠ **Chelmsford:** The Rev. Horace George Tindall, rector of Hutton, Brentwood, Essex; diocesan inspector of church schools. The Rev. Jack Walter Miller Vyse, Kelvedon, Essex; examining chaplain; adult education; Lightfoot scholar in ecclesiastical history, Crosse student, Cambridge, 1939; author: "Our Bounden Duty" (SPCK, 1943).

✠ **Chichester:** The Rev. Vernon Kingsbury Lippett, Hove, Sussex; vicar of Hove and rural dean, formerly vice principal of Ely Theological College and chaplain, RNVR. Lady Lois Swabey, Chichester, Sussex; diocesan president, Mothers' Union; member of parochial church council; vice president of a local women's section of the British Legion; one son killed in action in Royal Navy, two living children; widow of Vice-Admiral Sir Carlisle Swabey; was hospitable to many Americans of the armed forces during the war; color paintings in various exhibitions; member of a West Sussex committee for the care of the crippled. Mrs. George Bell, wife of the Bishop of Chichester, was listed as a delegate also.

Coventry:

✠ **Derby:** The Rev. Vere Townshend Ducker, Tideswell, near Buxton, Derbyshire; member of the Parish and People Movement; contacts with Old Catholic and Eastern Orthodox Churches (member of Fellowship of St. Alban and St. Sergius). Mrs. Ducker, who is Dutch by birth and was a member of the Old Catholic Church, will also be in the Anglican delegation. The Duckers are accredited visitors at the World Council of Churches Assembly at Evanston. Mrs. Alfred E. J. Rawlinson, wife of the Bishop of Derby, is listed in the Anglican delegation; president, Derby Federation of Townswomen's Guilds; member, House of Laity, Church Assembly; speaker and journalist; writes weekly column in local paper.

Ely:

✠ **Exeter:** The Rev. Prebendary E. J. Gawne, Budleigh Salterton, Devon; prebendary; Exeter Cathedral; retired; wife deceased; four children.

Gloucester:

Guildford: The Rev. Arthur Leyland Bird, Bantstead, Surrey; large parish in outer suburbs of London; former Army chaplain. **Hereford:** The Rev. Francis Irving Turney, Brampton Bryan, near Bucknell, Shropshire; rector of Brampton Bryan with Lingen and rural dean of Wigmore.

Hereford:

✠ **Leicester:** Canon Albert William Eaton, Leicester; chairman, Leicester Christian Industrial Council; member, standing committee, SPCK; honorary secretary, Leicester Council of Churches; editor, diocesan leaflet; editorial board, Common Ground; Church Army evangelist in America, Canada, South Africa, 1925-1926; mission priest, South Africa, 1927-1947; author: "What the Other Man Believes," "The Layman's Life of Jesus," "The Colour Conflict in South Africa (1936)," "The Jewish Problem Today," "Talking About Sin." Mr. Gustav Aronsohn; gov. director,

Westminster Leather Co. Ltd.; chairman, Super Leather Dressers (Leicester) Ltd.; chairman, diocesan laymen's missionary movement and also evangelistic council (laymen's weekends); honorary treasurer, diocesan missionary council; church warden; born in Amsterdam.

✠ **Lichfield:** The Rev. F. A. R. Chapman, St. Chad's Vicarage, Shrewsbury. Major Geoffrey Foster, Elford, near Tamworth, Staffordshire; secretary, diocesan finance and other committees; honorary treasurer, diocesan trust; born in North Wales; formerly regular officer in the Black Watch (Royal Highland Regiment); deputy assistant adjutant general, 1940-1945.

✠ **Lincoln:** Mr. R. Capper, headmaster, The Grammar School, Caistor, Lincoln; member, Church Assembly, various diocesan committees; secretary, parochial church council; lay reader; member, standing committee, SPG; during war attached to Czechoslovak Independent Brigade as a civilian; RAF navigator; edited translation of



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"Hemmer's life of the Abbe Portal"; student in Paris, 1930-1931.

✠ **Norwich:** The Rev. Arthur L. F. Cole, assistant chaplain, Royal Military Academy, Sandhurst, Camberley, Surrey. Mr. Richard Quintin Gurney, Norwich, Norfolk; local director, Barclays Bank Ltd.; member, Church Assembly, central board of finance; lay reader; treasurer, diocesan board of finance; church commissioner; runs 750 acre farm "in his spare time"; four children. Mrs. Gurney is also a delegate.

Oxford:

Peterborough: No delegates were expected to attend.

Portsmouth: The Ven. Edward J. K. Roberts, archdeacon of Portsmouth; Fareham, Hampshire; former vice-principal of Cuddesdon Theological College, Oxford. Mr. Roger U. Lambert, Newtown, Fareham.

Rochester: The Ven. Lawrence Winston Harland, Rochester, Kent; general secretary of the diocesan conference; treasurer; general secretary, Christian Reconstruction in Europe, 1947-1950, and of Churches Committee for the Festival of Britain; consultant at Amsterdam in 1948, World Council of Churches. The Rev. Rupert Bliss, Bromley, Kent. Also reported as a delegate: Mrs. Dorothy Mary Roberts; Church of England Moral Welfare Council sub-committee; standing committee, SPG; four children; has been a member of the Canterbury City Council; born in Scotland; did medical work for many years in the diocese of Singapore; wife of the Rt. Rev. B. C. Roberts, secretary of the SPG.

✠ **St. Albans:** Mr. H. Whitbread, London.

St. Edmundsbury and Ipswich: No delegates listed.

The Living Church

Salisbury: Canon Edward Leslie Seager, Gillingham, Dorset; vicar of Gillingham; rural dean of Gillingham; unmarried; member of several diocesan bodies; served as chaplain to the forces; author: "Day unto Day," a confirmation manual for boys. Mr. William Hanbury Saumarez Smith has last two names as surname), Salisbury; secretary, diocesan board of finance; member, Church Assembly; lay reader; spent 13 years in an civil service; married to daughter of the late Dr. C. E. Raven; grandfather was primate of Australia (Archbishop Saumarez Smith).

Southwark: The Rev. T. L. Livermore, Epsom, Surrey; proctor in convocation of Canterbury; member, National Assembly; president, Church of England Youth for Christ since 1947. Mr. O. W. H. Park, Upchurch, Sittingbourne, Kent; local government officer, London County Council; lay reader; member of National Assembly and its standing and legislative committees; served H. M. Prison, 1940-1946; unmarried.

Truro: Mr. John Pearce, Truro, Cornwall; organizing secretary of the Council of Social Service for Cornwall; Army, 1940-1946; numerous articles on social service and local history; during the past years he has conducted an experiment of "training selected clergy of the diocese in the day to day working of the Welfare State, as part of a wider experiment in co-operation between Church and State."

Worcester: The Ven. Alfred Vincent Hurley, Worcester, Worcestershire; service as institutional chaplain and deputy governor and assisted forces chaplain (includes service as deputy chaplain-general, South East Asia Allied Land Forces); four children. Canon A. H. G. Clinch, Worcester, and his wife. Miss Irene Holmes, Worcester; secretary, Diocesan Board of Women's Work; assistant to chaplain assisted forces, 1942-1945.

Province of York

York: (The Most Rev. Cyril Foster Garbett, Bishop of York and Primate of England, will attend.) The Ven. George Frederick Townley, York, Yorkshire; archdeacon and canon; prominent in World War I; chaplain in World War I. Miss R. Christian Howard, Conesthorpe, York; secretary, Diocesan Board of Women's Work; various diocesan committees; licensed church worker and teacher; voluntary leader in Guide movement; voluntary visitor to women's prison, 1948-1953.

Yorkham:

Blackburn:

Radford:

Carlisle: Mrs. Thomas Bloomer, Carlisle, Cumberland; wife of the Bishop. The Ven. Sydney Bulley, Ambleside, English Lakes, Westmorland; canon; several diocesan committees; diocesan director, religious education; examining officer; Rotarian; broadcasts. Mr. Anthony Charles Cropper, Kendal, Westmorland; director, book-making company; Church Assembly; diocesan boards; four children.

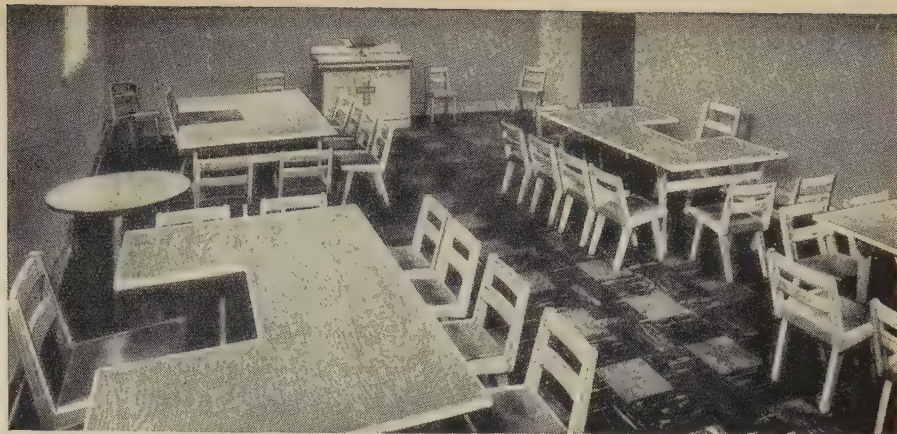
Chester: The Rev. Maurice Hill Ridgway, Wirrby, Tarporley, Cheshire; secretary, diocesan advisory council; author: "Medieval Coloured Stained Glass in Cheshire"; co-author, "Medieval Stained Glass in Wales." Mr. Ben Atkins, Rugeley, Cheshire; manufacturers' representative; church warden.

Liverpool: Mrs. Clifford A. Martin, wife of the Bishop, was reported as a delegate. The Ven. Herbert Seed Wilkinson, Liverpool (his archdeaconry covers the whole city); canon diocesan and vicar, St. Mary's, Grassendale.

Manchester: The Rev. Joseph Stanley Leatherbarrow, Manchester, Lancashire; vicar, Swinton; honorary secretary, Diocesan Council for Moral Education; author: "The Lancashire Elizabethan Stained Glass" and "Victorian Period Piece," SPCK (to be published in September). Mr. Frank Bertie Wilkins, Lymm, Cheshire; area secretary for the Society for the Propagation of the Gospel; lay reader, Church Assembly; delegate, World Council of Churches (as is Mrs. Wilkins, who was elected an additional delegate to the Anglican Congress).

Newcastle: The Rt. Rev. Noel Baring Hudson, Newcastle, was the only delegate.

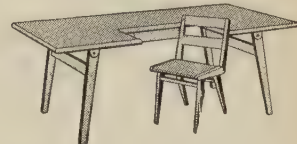
Ripon: The Rev. William H. S. Purcell, Ripon, vicar of Chapel Allerton. Mr. John Michael Perfield, Leeds, Yorkshire; partner in John



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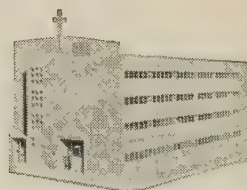
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DELEGATES

Butterfield & Son, textile agents; WCC youth committee; other youth work; British Council of Churches; delegate to World Conference of Christian Youth, South India, 1952.

✦ **Sheffield:** Mrs. Leslie S. Hunter, wife of the Bishop; justice of peace, city court; executive, council of social service; author: "Life of Maud McAulay". Canon Hugh Gerard Herklots, Doncaster, Yorkshire; British Council of Churches; editorial committee, Religious Book Club; advisory committee, British Broadcasting Corp.; delegate, WCC, Evanston; born in India; author: "Commentary of Philipians," "These Denominations," "Pilgrimage to Amsterdam," "Amsterdam, 1948," "A Fresh Approach to the New Testament," "The Hope of Our Calling," "Magnificent Heritage," "Back to the Bible." Mrs. Herklots, magistrate; marriage guidance counselor; lecturer; WCC delegate; four children.

Sodor and Man:

Southwell: Canon George Sprittles, Bulwell Rectory, Nottingham; unmarried; honorary canon, Southwell Cathedral.

✦ **Wakefield:** Canon Thomas Herbert Cashmore, Wakefield, Yorkshire; canon stipendiary, Wakefield Cathedral; canon missionary; Champney lecturer, diocese; chairman, SPG northern council, and vice-president, SPG; former president, director, Rotary International, Great Britain and Ireland; four children. Mrs. Cashmore, diocesan president, Mother's Union; born in British West Indies.

Extra-Diocesan

The Rt. Rev. G. F. Allen, Boar's Hill, Oxford; Mr. A. J. Bryant, Selsdon, S. Croydon; Canon J. McLeod Campbell, London; Canon C. K. Sansbury, St. Augustine's College, Canterbury, Kent; the Rev. R. D. Say, British Council of Churches, London; the Rev. H. M. Waddams, Council on Foreign Relations, London; Canon M. A. Warren, Church Missionary Society, London; Mrs. G. F. Fisher, Lambeth Palace, London; Miss Pauline Burns, Liverpool; wife of Bishop Allen; Miss Celia Matthews, St. Christopher's College, London; Mrs. John William Wand, wife of the Bishop of London; the Rt. Rev. B. C. Roberts, secretary to the Society for the Propagation of the Gospel, London.

CONTINENTAL EUROPE

Area of North and Central Europe under the jurisdiction of the Bishop of London: No delegates listed.

✦ **Gibraltar:** The Ven. F. J. Bailey, Archdeacon of Malta; Florence, Italy. Canon C. H. Cocup.

WALES

Llandaff: (The Most Rev. John Morgan, Archbishop of the Province of Wales, was not listed as planning to attend, in early reports.) No delegates reported.

✦ **Bangor:** Mrs. John Charles Jones, wife of the Bishop; president of diocesan Mother's Union.

Monmouth: No delegate reported.

St. Asaph: No delegate reported.

St. David's: The Very Rev. Carlyle Witton-Davies, St. David's, Pembrokeshire; examining chaplain; Jerusalem, 1944-1949, as canon, bishop's adviser; translated Martin Buber: "Hasidism, The Prophetic Faith." Mrs. Witton-Davies; presiding member, M. U.; diocesan president, GFS; five children.

Swansea and Brecon: No delegate reported.

IRELAND

Province of Armagh

Dioceses of Armagh; Clogher; Down and Dro-more; Kilmore and Elphin and Ardagh; Meath, and Tuam, Killala, and Achonry: No delegate reported. (The Most Rev. John A. Gregg, Archbishop of Armagh, Primate of all Ireland, was not listed as planning to attend, in early reports.)

Derry and Raphoe: The Very Rev. J. K. Beattie, dean of Raphoe; Donegal, Eire, Comdr. Claudius Alexander Herdman, RN (retd.); Sion Mills, Co. Tyrone; company director, Messrs. Herdmans Ltd.; member, General Synod and Representative Body of Church of Ireland; numerous important Church bodies; member United Council of Churches of Ireland; particularly interested in Church unity; saw service in many parts of the world.

Connor: The Very Rev. R. C. H. Elliott, dean

of Belfast, Northern Ireland; chairman, Northern Ireland religious advisory committee, British Broadcasting Corp.; member, Representative Church Body; chaplain, World War I; WCC, Evanston, 1954.

Province of Dublin

✦ **Dublin and Glendalough and Kildare:** The Bishop of Glendalough and Kildare, the Most Rev. Arthur William Barton, is Archbishop of Dublin, Primate of Ireland, and Metropolitan. He will preach at the closing service of the Anglican Congress. His wife is also a delegate. Canon Richard Randall Hartford, D.D.; Archbishop King's professor of divinity at Trinity College, Dublin; member of Faith and Order Commission; delegate, World Conferences on Faith and Order, 1937, 1942; delegate, WCC, Evanston, 1954; author, "Godfrey Day, Missionary, Pastor and Primate"; "John Scotus Erigena." "Mrs. Elinor Shannon," Dublin; president, Mothers' Union in Ireland; two children.

Cashel and Emly, Waterford and Lismore: No delegate reported.

Cork, Cloyne, and Ross: The Very Rev. Dr. Henry R. McAdoo, Cork; author: "The Structure of Caroline Moral Theology."

Killaloe, Kilfenora, Clonfert, and Kilmacduagh: The Rev. Edwin Owen, Birr, Offaly.

Limerick, Ardfer, and Aghadoe: No delegate expected to attend.

Ossory, Ferns, and Leighlin: No delegate expected to attend.

SCOTLAND

✦ **Argyll and the Isles:** (The Most Rev. Thomas Hannay, Primus of Scotland, plans to attend. He is also Bishop of Argyll and the Isles.)

Aberdeen and Orkney: Mr. Denys Lawrence Munby, Aberdeen; lecturer in economics, Aberdeen University; consultant, WCC, Evanston; social work, London east end, 1940-1946; author "Industry and Planning in Stepney"; article contributed for "Christian Faith and Communism: Faith"; four children. Canon Kenneth Strachan

Brechin; Edinburgh; Glasgow and Galloway, Moray, Ross and Caithness; St. Andrew's, Dunkeld, and Dunblane: No delegates reported. The Bishop of St. Andrew's reports that the delegation is being arranged on a provincial basis for Scotland.

CANADA

Province of Rupert's Land

✦ **Rupert's Land:** (The Most Rev. Walter Foster Barfoot, Archbishop of Rupert's Land and Metropolitan of the Province of Rupert's Land and Primate of All Canada, will be present.) Rev. G. E. Phillips, Winnipeg. Mr. R. H. Pook, Winnipeg.

The Arctic: Canon A. H. Davis, field secretary, Missionary Society.

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DELEGATES

Athabasca: Mr. William Winchester, Peace
er, Alb. Canon John B. Owen.

Brandon.

Calgary: Ven. E. H. Maddocks. Mr. R. S.
nn.

Edmonton: (By Very Rev. H. H. Clark,
awa, Bishop-Elect.)

Keewatin: The Ven. G. W. Plumridge, Dry-
Ont.

Qu'Appelle: Mr. W. A. Church, Medicine Hat,
.

Saskatchewan: Canon Edward A. Ahenakew,
istino, Sask., missionary, Fort a la Corne
erve; editor of "Cree Quarterly Guide"; un-
rried. Judge J. M. Hanbidge, Prince Albert,
k.; judge, District court.

Saskatoon: The Rev. Dr. R. S. Dean, Em-
muel College, Saskatoon. Mr. Spencer L. Cuth-
t, Scott; grain buyer and farmer; delegate to
od, General Synod.

Province of Ontario

The Most Rev. Robert J. Renison, Archbishop
Moosonee and Metropolitan of the Province of
tario, will attend.)

Algoma: The Very Rev. Dr. W. B. Jennings,
Luke's Deanery, Sault Ste. Marie, Ont.
ancellor Fred Babe, Fort William, Ont.

Huron: The Ven. W. A. Townshend, London,
Mr. A. B. Lucas, London, Ont. Later report:
Dr. W. R. Coleman. Mr. Guy Markham.

Moosonee: Canon J. A. Watton, Kirkland
ce, Ont.; delegate, Provincial and General
od; member, diocesan executive body; spent a
r as a post-graduate at the University of
higan (1938). Chancellor S. A. Caldbeck, Tim-
s, Ont.

Niagara: The Ven. H. A. Leake, archdeacon
Lincoln and Welland, Chippawa, Ont. Mr. John
yon, Ancaster, Ont.; president John Kenyon
L., Hamilton, Ont.; lay reader; delegate to
gara Synod; member of executive committee.

Ontario: The Ven. J. B. Creegan, Belleville,
.; archdeacon of diocese; rector Christ Church,
Belleville; married; two children. Mr. Claude E.
ght, Gananoque, Ont., president, Maitland
elopment Co. Ltd.; General Synod delegate;
n in New Zealand; five children.

Ottawa: The Ven. C. G. Hepburn, D.C.L.;
or, All Saints', Ottawa, since 1920; chaplain
h Canadian forces in World War I and II;
itary decorations, CBE, MC; wife deceased.
Vivian Stewart Cass McClenaghan, Ottawa;
rister at law; chancellor of diocese.

Toronto: Canon A. H. Davis, Toronto; Mis-
ary Society of the Church of England in
ada. Also reported: Archdeacon G. B. Snell
Toronto; examining chaplain; religious broad-
ing director. Mr. Reginald Harvey Soward,
onto; chancellor of diocese; president of An-
an Women's Training College, diocesan, Pro-
cial, General Synod.

Province of Canada

Quebec: (The Most Rev. Philip Carrington,
hbishop of Quebec and Metropolitan of the
vince of Canada will attend.) Prof. J. D.
eris, Bishop's University, Lennoxville, P. Q.
o reported as delegate: Justice William Mit-
ll, Sheemoche, Que.; Judge of Superior Court
Province; trustee of Bishop's University; chair-
n of the board of Bishop's College School; five
dren.

Fredericton: Hon. W. H. Harrison, New Bruns-
k. Ven. Edmund Gailstone, New Brunswick.

Montreal: The Very Rev. H. Hasted Dowker,
n of Montreal. Mr. R. P. Jellett, Royal Trust

Newfoundland: Canon J. A. Meaden, Queen's
lege, St. John's, Newfoundland. Mr. Gordon
ling, St. John's, Newfoundland; partner in
firm of Hunt, Emerson, Stirling & Higgins;
secretary, diocesan synod; assessor, Ecclesi-
cal Province of Canada; member, General
od; major and officer commanding, Avalon
talion, Church Lads' Brigade; unmarried. Also
orted: Rev. William Gordon Legge, Bell Island;
or, St. Cyprian's; administers parochial day
ools.

Nova Scotia: The Very Rev. William Wallace
is, Halifax; rector of the Cathedral Church of
Saints; dean of Nova Scotia; chaplain to the

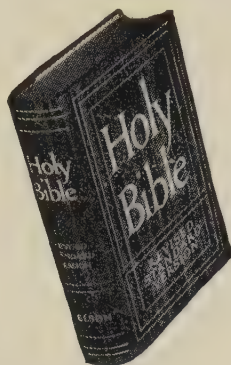
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Province of British Columbia

British Columbia: (The Most Rev. **Harold E. Sexton**, Archbishop of British Columbia and Metropolitan of the Province, will be present.) The Very Rev. Dr. **P. R. Beattie**, Victoria, B. C. Col. **A. G. Styles**, Victoria.

Caledonia: The Rev. **John Sanford Twining**, Ocean Falls; clerical secretary of Synod. Mr. **Frank Earl Anfield**, Prince Rupert; Indian superintendent; vice-chancellor of diocese; lay reader. **Cariboo:** No report.

✦ **Kootenay:** The Ven. **D. S. Catchpole**, Kelowna, B. C. Mr. **H. J. Bawtree**, Enderby.

✦ **New Westminster:** Canon **Douglas Percy Watney**, Vancouver, B. C.; examining chaplain; chaplain RCN, 1944-1946; formerly professor at Anglican Theological College; born in Florida. Mr. **John David Wilson**, Vancouver; manager, Canada Trust & Huron Erie Mortgage Corporation; Community Chest; Kiwanis.

✦ **Yukon:** The Rev. **Charles T. Stanger**, Chootla Indian School, Carcross, Y. T. Mr. **Frank Algar**, Dept. of Customs and Immigration, Whitehorse, T. Y.

Delegates at large: Col. **E. G. Stone**, Ottawa; Canon **H. R. Hunt**, Toronto; Mrs. **Britton Osler**.

NORTH AMERICA, MISC.

Bermuda: The Ven. **John W. Stow**; examining chaplain; chaplain, H.M. Prison Farm; commissioner for the treatment of offenders; born in England; married to daughter of the Rev. Dr. Ernest Earp of Bryn Mawr, Pa.

WEST INDIES

✦ **Guiana:** (The Most Rev. **Alan John Knight**, Bishop of Guiana, Archbishop of the West Indies and Metropolitan, is expected to attend.) The Rev. **Glenn H. Walker**; member, Catholic League Sodality of the Most Precious Blood; born in Kansas, Nashotah-trained. Mr. **Harold Robert Polycarp Dennison**, Georgetown, Demerara, B. G.; civil servant attached to deeds registry; lay administrator and social assistant, leprosy hospital, 1949-1950; vestryman; lay reader.

✦ **Antigua:** The Rev. **Harold Lane**, Antigua; rector; official, British Red Cross; chairman, trustees, public library, Antigua; born in England. Lieut. **Col. J. R. Branch**, Hodges Bay; retired com. of police; rector's warden; lay reader.

Barbados: The Rev. **L. C. Mallalieu**.

✦ **British Honduras:** Canon **Gerald Fairweather**, Belize. Mr. **Kenneth Collins Dunn**, Belize; honorary secretary of diocese; Synod secretary; board, colleges.

✦ **Jamaica:** Rev. **H. C. Mitchell**, Justice **Colin Malcolm MacGregor**, High Court Judge, Jamaica; member, Synod; editor, Jamaica law reports.

✦ **Nassau:** Canon **Milton Cooper**. Mr. **G. Loran Pyforn**.

✦ **Trinidad.**

Windward Islands: No delegates reported.

SOUTH AMERICA

✦ **Anglican diocese in Argentina and Eastern South America with the Falkland Islands.**

INDIA, PAKISTAN, BURMA, CEYLON

[According to the Bishop of Delhi, the Church of India, Pakistan, Burma, and Ceylon is sending delegates not from each diocese, but from the province. The strong delegation will be headed by the Most Rev. **Arabindo Nath Mukerjee**, 14th Metropolitan of India, who is also Bishop of Calcutta. Among the bishops attending will be the Rt. Rev. **Ah Mya**, Karen Bishop of Mandalay, who suffered grievously during World War II at the hands of the enemy and distinguished himself as a Confessor.]

✦ **Calcutta:** Mr. **Ranjit Roy**, Calcutta; head of an important city high school. Miss **Margaret D. MacArthur**, Calcutta; born in Scotland; secretary.

DELEGATES

esan board, Women's Work from 1947; Pro-
fessional secretary, Mothers' Union; 17 years as
superintendent junior section of high school for

dioceses of Assam and Bhagalpur: None re-
ported.

Bombay: The Rev. Philip Parmar, Bombay;
chaplain in Persian; lately in residence at the
Central College in Canterbury; was for five years
missionary to the aboriginal Bhils in Rajpu-
tana, India.

Calcutta Nagpur: Miss Lucy Sarojini Muthu,
Principal, Alto, Calif.; at present a university student
in the United States.

Colombo: The Rev. Charles H. de Soysa, prin-
cipal, The Divinity School, Colombo, Ceylon;
then two years' work in London; execu-
tive committee, National Christian Council of
Ceylon; delegate to Negotiating Committee for
Union in Ceylon; many important posts; edited:
"The Church of Ceylon"; unmarried.

Delhi: Mr. David Rajaram, principal, an impor-
tant Church college, St. Stephen's, Delhi; elected
chairman of the House of Laity at the last Gen-
eral Council. His wife is also expected to attend.

Kurunagala.

Lahore: The Rev. Chandu Ray; convert from
Islam; took leading part in transla-
tion of New Testament into Sindhi; at present
working for Bible Society in Lahore. The Rev.
at Masih; hails from the plains of Punjab
and has been training clergy in West Pakistan;
present address: Virginia Theological Seminary,
Alexandria, Va. Mr. and Mrs. P. Samuel.

London: Mr. P. T. Chand, principal, St. An-
thony's College, Gorakhpur; lay reader; diocesan
executive committee and college council; belongs
to the Syrian Christian community of Travancor;
president, 1946, Student Christian Move-
ment of the Punjab; a mathematician of repute.
Shanti Laha, Delhi; headmistress of a girls'
school.

Nagpur: No delegate reported.

Patna: The Ven. B. B. Shrisunder, archdeacon
of Aurangabad.

Rangoon: Also listed is Mrs. George Alger-
son, West, wife of the Bishop.

JAPAN

Kobe: (The Most Rev. Michael H. Yashiro,
Bishop of the Nippon Seikokwai, will
attend.) The Rev. Peter Shiro Nagasawa, Ikutaku,
Tokyo; standing committee, Miss Mariko Kobay-
ashi, Ikuta Ku; professor, St. Michael's Inter-
national School; leader, GFS and young people.
Hokkaido: The Rev. Paul Noboru Kizue,
Sapporo. Mr. Koki Abe, Kurume University.

Osaka: The Rev. Matsutaro Okajima, St. Agnes'
School, Kamikyo-Ku. Mr. Tainosuke Iwasaki.

Yokohama: Mr. and Mrs. Mizuo Takenouchi. Mr.
Tetsuo Katsura.

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Mid-Japan: The Rev. Juzo (Paul) Ogasawara.
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North Kwanton: The Rev. John Takeshi
Sakurai, SSJE; member, liturgical commission.
Mr. Fukusaburo Matsu-ura, Takasaki-shi; presi-
dent of the Matsu-ura Food Company; vestryman;
head, municipal fire brigade; former president,
municipal assembly; Rotary Club.

Osaka: The Rev. Paul Toyohiko Kubobuchi.
Mr. and Mrs. Iwao Tsuji.

South Tokyo: The Rev. Paul Yasuo Kurose,
Kamakura; member, revision committee, Japanese
Book of Common Prayer; chairman of audit, Na-
tional Council; formerly dean and professor of
Central Theological College, Tokyo; author: Holy
Trinity and Holy Eucharist, translation into Japa-
nese of book by G. Miligan. Mr. and Mrs. Francis
Takaakira Mitsui, Kamakura; he is principal of
St. Michael's grade school.

Tokohu: The Rev. Nathaniel Shoichi Sasaki,
Odate; committee of the Odate family affairs
court since 1946; member, diocesan board, edu-
cation. Mr. Kentaro Amano.

Tokyo: The Rev. Peter S. Takeda; chaplain,
St. Luke's International Hospital; chairman, so-
cial work, National Council; trustee, St. Bar-
nabas' Lepers Mission and Elizabeth Saunders'
Home; diocesan standing committee; editor,
Church magazine, "Tokyo Evangel." Mr. Michael
Kwanichi Ogawa, president of Toshin Trading
Company Ltd., Tokyo; president of Brotherhood of
St. Andrew in Japan since 1946. The Rev. Enkichi
Kan was also listed.

General: The Rev. Shunji F. Nishi, dean of
Central Theological College. Mrs. Takako Shi-
busawa. The Rev. S. Powles. The Rev. Ken Imai.
Mr. Yoshitomi Daito. The Rev. David M. Taken-
ouchi, secretary of the National Council. Mrs. K.
Mitsui. The Rev. E. Kwan. Mr. K. Amano. Mrs.
I. Tsuji, Mrs. M. Motoda.

CHINA

[Conditions in China make it impossible for the
15 dioceses of the Holy Catholic Church in China to
be represented. Delegates at large are the Rev.
Roland Koh and Mrs. Wai-ying Koh of St. Augus-
tine's College, Canterbury.]

Victoria, Hong Kong: (The Rt. Rev. Y. Y.
Tsu, retired Assistant Bishop of Hong Kong;
Ambler, Pa.) Archdeacon Samuel K-Y Lei Kau-
Yan, Kowloon. Mr. David Au. [Now a "detached
diocese" of Holy Catholic Church in China; Arch-
bishop of Canterbury acts as trustee.]

ASIA, GENERAL

[Holding mission from the see of Canterbury].

Borneo: The Rev. Sidney John Elias Peach,
Westminster, London; appeal secretary, Borneo
New Cathedral Fund; former chaplain, South
African Army; author, "Framework of Prayer."

Iran: The Rev. Adl Nakhusteen, Teheran;
British Foreign Bible Society agent in Iran;
senior commissary of the Bishop.

Jerusalem: Canon Najib A. Cubain, Jeru-
salem; chairman, Church Council of the Arab
Evangelical Episcopal Community, Jordan; pas-
tor, the Arab Anglican community, Jerusalem.
Mrs. Weston Henry Stewart, wife of the Bishop;
born in Leeds, England.

Korea: (Bishop Cooper, who was a prisoner
in North Korea under the Communists, 1950-
1953.) Mr. Theodore Park, Seoul; has worked as
official interpreter for the British legation in
Korea; diocesan secretary and treasurer; uni-
versity lecturer; five children.

Singapore: Canon John B. H. Lee; in charge
of Holy Trinity Church, Singapore; diocesan su-
perintendent of Chinese work.

SOUTH AFRICA

Capetown: (The Most Rev. Geoffrey Hare Clay-
ton, Archbishop of Capetown and Metropolitan of
the Church of the Province of South Africa, was
not reported to be coming, on early official lists.)
The Rev. Cecil Thomas Wood, Westminster, Lon-
don; director of South African Church Institute
in London; public preacher in the diocese of
Southwest; provincial commissary to the Arch-
bishop of Cape Town; unmarried; editor, "The
Cape to the Zambezi," quarterly magazine of the
Church of the Province of South Africa; chair-
man, Africa committee, SPG; member Interna-
tional Race Relations groups of the BCC; stand-
ing committee; SPCK. Mr. Gerald D. Abernethy
of Capetown is listed as a delegate at large. Sir
Herbert Stanley, Cape Province, South Africa.

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DELEGATES

Basutoland; Bloemfontein; Damaraland; George; Grahamstown: No delegates reported.

† Johannesburg: Rev. Bertram Joseph Lehlo-nolo Moloi, Johannesburg, Transvaal; assistant, St. Cyprian's African Mission; formerly taught at a church school.

Kimberley and Kuruman; Lebombo; Mashona-land; Matabeleland: No delegates reported.

† Natal: Mrs. Alma Coker Inman, wife of the Bishop; diocesan president of Mothers' Union and Girls' Friendly Society; born in S. Rhodesia; four children.

† Pretoria: The Rev. John Kgoale Tsebe, assistant, St. Peter's, Ladyseborne; principal; teacher; has been Boy Scout commissioner.

St. Helena; St. John's; Zululand: No delegates reported.

WEST AFRICA

Lagos: (The Most Rev. Leslie Gordon Vining, Bishop of Lagos and Archbishop of the Church of the Province of West Africa, and Metropolitan, was not listed among those planning to attend, on early official lists.) The Rt. Rev. A. W. Howells, recently in London, S. W., Assistant Bishop of Lagos, will represent the diocese; the Bishop was born in Lagos, Nigeria.

Ibadan; Northern Provinces of Nigeria; Ondo-Benin: No delegates reported.

Accra: Canon Benjamin Tawiah Quartey, Cape Coast, Ga., West Africa; Church leadership course at Central Anglican College, Canterbury; missionary to Colored people in Wales, 1953.

† Gambia and the Rio Pongas.

The Niger; The Niger Delta: No delegates reported.

Sierra Leone: Mr. Constant Ernest Tuboku-Metzer, Freetown; graduate of Carnegie Institute of Technology, Pittsburgh; school principal; honorary treasurer, Sierra Leone Church; seven children; member, Church boards, government advisory committees.

AFRICA, GENERAL

[Holding mission from see of Canterbury]

† Central Tanganyika: The Rev. Edmund Hyde Arblaster, Dodoma, Tanganyika, East Africa; born in West Australia. Mrs. Arblaster.

Egypt: The Ven. Dolofet Shammass, archdeacon in Egypt; also pastor of the Church of Jesus, the Light of the World, Old Cairo; born in Upper Egypt.

Madagascar: No delegates reported.

Masasi: Mr. Frank Umari, International House, Chicago.

Mauritius: The Ven. Bernard Henry Kemp, archdeacon; diocesan civil chaplain; born in England; most of ministry in England; chaplain to armed forces, 1940-1946.

† Mombasa: Mrs. Leonard J. Beecher, wife of the Bishop, will also be present.

North Africa: The Rev. Gordon Savage, Oxford, England.

Northern Rhodesia: The Rev. John Caswell Houghton, Lusaka; lecturer, St. John's Seminary, Lusaka, N. Rhodesia; editor, diocesan magazine; born in Eastbourne, Sussex; author: "John Christian Looks at Life," Bible Guides Series.

Nyasaland: No delegates reported.

† South-West Tanganyika.

The Sudan: The Rev. Cyril J. Brown.

Uganda: The Rev. Benoni Kagwa Lwanga. Also reported: Mr. W. Senteza K. Kajubi, International House, Chicago.

† Upper Nile: The Rev. Stanley Moore. Mrs. Stanley Moore.

Zanzibar: The Rev. Cedric Frank.

AUSTRALIA AND TASMANIA

Province of New South Wales

† Sydney: (The Most Rev. Howard West Kilvinton Mowll, primate of the Church of England in Australia and Archbishop of Sydney, will be present.) Mrs. Howard W. K. Mowll, wife of the Bishop; president, diocesan Mothers' Union, GFS, and other groups; missionary in Western China from 1916 to 1933.

† Armidale: Rev. Robert Flocks Kirby, Guyra, N.S.W.; conductor of parochial missions; pro-

ducer of religious drama; born in England; former Church Army evangelist in England and New Zealand. Dr. Harold G. Royle.

Bathurst: No delegates reported.

Canberra and Goulburn: The Rev. Dr. A. W. Stocks; surgeon and physician; ordained deacon, 1950; president, Anglican Men's Movement, Young, N.S.W.; civic leader.

Grafton: The Rev. James Richmond Payne; now chaplain, Royal Australian Air Force, Malta; on leave from diocese. Kelvin McCallum.

† Newcastle: Archdeacon Alfred Norman Williams, archdeacon of Newcastle; has been commissary and domestic chaplain to bishops; periods of leave spent in U. S.; missionary service in Fiji; unmarried. Mr. A. B. Kerrigan, Sydney; barrister at law; chancellor, dioceses of Newcastle and Grafton. Also reported: Mr. C. A. Brown, Miss Brown.

Riverina: No delegates reported.

Province of Queensland

† Brisbane: (The Most Rev. Reginald Charles Halse, Archbishop of Brisbane and Metropolitan of Queensland, was listed in earlier reports as planning to attend.) Then Ven. F. B. Birch, Mr. G. R. Gill. Earlier reports: Mr. F. T. Cross.

Carpentaria: No delegates reported.

† New Guinea; North Queensland.

† Rockhampton: Chaplain (Lieut. Col.) Alan Walter Laing, HQ British Commonwealth Forces.

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THE LIVING CHURCH

ea; delegate at large; senior chaplain, Australian Army Component, BCFK, Japan; born in New Zealand; unmarried.

Province of West Australia

Perth: (The Most Rev. Robert W. H. Moline, Bishop of Perth and Metropolitan of the Province, was not listed in early reports as planning to attend.) The Rev. W. H. C. Hude, chaplain, St. George's School, Newport, R. I., on loan to the diocese of Perth, was listed in early reports. North-West Australia: No delegates reported.

Kalgoorlie.

Province of Victoria

Melbourne: (The Most Rev. Joseph John Thorne, Archbishop of Melbourne and Metropolitan of the Province, was not listed in early reports as planning to attend.) Mr. C. W. Moore, now visiting in the United States.

Ballarat; Bendigo; St. Arnaud; Wangaratta: No delegates reported.

Gippsland: Rev. Kenneth Thorne Henderson, rector; supervisor, religious broadcasts, ABC, Melbourne; chaplain, armed forces; WCC; Faith and Order Commission; author: "Khaki and Casement," "Broadcasting a Religious Opportunity." The Rev. Geoffrey Littleton; leading barrister and rector of Gippsland; chancellor, diocese; diocesan reader; church warden; chairman, district hospital.

Extra Provincial

Adelaide; Willochra: No delegates reported.

Tasmania: The Ven. Dr. William Rothwell, rector, archdeacon of Hobart; chairman, Tasmanian branch, Church Missionary Society; author, historian.

Delegates at large: Mmes. John S. Moyes, Francis Batty, Joseph Booth, whose husbands are in the episcopate; Chaplain Laing (see Rockhampton); the Rev. John Vockler, General Theological Seminary, New York; Mr. K. E. Whitehead, London; Mrs. G. E. Hall, Killara, N.S.W.

NEW ZEALAND

Wellington: (The Most Rev. Reginald Herbert, Bishop of Wellington and Primate of New Zealand, was not listed in early reports as planning to attend.)

Auckland: Mr. Aubrey Marsden Woods, Whangarei, Northland, N. Z.; barrister, solicitor; rector of diocese; chairman, diocesan, church council; standing committee; church organist.

Christchurch: The Very Rev. Martin Gloster

Sullivan; dean of Christchurch; vicar general of diocese; principal of College House, theological and residential hall for other university students; was chaplain to armed forces; staff, St. Martin-in-Fields, London, 1945-1946; chaplain, Student Christian Movement, Wellington, 1946-1950. Mr. Laurie Henry Wilson, diocesan registrar; treasurer, Church, New Zealand; Provincial secretary; diocesan social service council.

Dunedin: Mrs. Alwyn Keith Warren, wife of the Bishop of Christchurch; president of Mothers' Union in her diocese; executive member, National Council of Women, marriage guidance council; born in England; three children.

Melanesia; Nelson: No delegates reported.

Polynesia: Mrs. Leonard Stanley Kempthorne, wife of the Bishop; born in California (Ruth Beall); one child.

Waipatu: Mrs. Marsden Woods; her husband is representing Auckland; she is a registered midwife and masseuse; past president, National Council of Women, Whangarei; justice of the peace; advisory center director, Red Cross.

Waikato: The Rev. B. H. Pierard.

Noodles

(Continued from page 19)

feel that they belong, that they are needed, and appreciated.

In moments of discouragement the priest may nag his parish. People go to church with certain expectations. If all they hear when they get there is a lecture on the laxness of those who didn't come, they won't soon come again. A church service is subject to the same measurements as any other human activity. If it fulfills a need, it will be attended.

What people want from the church, I think, is comfort and direction. The comfort of pattern, and the comfort of belief in a good God; the direction of their lives not only toward the virtues of kindness, gentleness, and tolerance, but toward the fuller use of their powers and gifts. The principles of our religion are simple, but some of the clergy delight

in obscuring them with literary ivy and metaphysical spun-sugar. The sermon I like best to remember was delivered by the Bishop of Montana and consisted, in essence, of two sentences: How can a man take courage in these fearful times? He can say, "I believe in God."

The layman does not object to the repetition of the basic principles. He likes pattern. Pattern is the charm and strength of the Anglican Church; it is what holds together these naturally anarchic, bullish, self-indulgent, lazy, indifferent, quarrelsome human beings.

Another source of weakness in the relation between rector and parish is the clergyman's attitude toward his position. He feels a barrier between himself and other men; he respects and also despises the money-maker, regards the turning over of a dollar as a mysterious gift, feels it is not quite masculine to be teaching people how to live with one another. He sees himself on the sidelines. Perhaps all that is needed is another look at his own calling — a worldly look. Who has the solution to the chaos created by the lag between invention and man's relation to man? Surely he has. The man of God is the key man. If we don't learn to live together we are going to die together presently with a loud bang.

There has never been a greater need for the steadying influence of reasonable and kindly and tolerant men, many of whom are to be found in the Episcopal Church. The big issues are Christian issues, and most Anglicans are aware of this. But there are some of us, both laymen and clergy, more concerned with buildings and revenue, with squabbles about when and where to light a candle, and whether or not to call the rector Father, than we are with the meat and bone of Christian doctrine.



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MARY OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, r-em
Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7; at 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

FRANCIS' San Fernando Way
Edward M. Pennell, Jr., D.D.
8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11, 1 S, 11 MP; HC Tues 7,
Wed 10:30

TRINITY Euclid and Washington
Rev. A. E. Walmsley, Rev. A. M. Mac Millan
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also
Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
Ser 11, 4; Wkdys HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45; EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
Sat 2-3, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9, 11 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, 12 ex
Sat, EP 3; C Fri & Sat 2 & by appt

NEW YORK, N. Y. (Cont.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, c
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed,
Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

PITTSBURGH, PA.

ASCENSION Ellsworth & Neville
Rev. A. Dixon Rollit, r
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritual
Healing; Wed 7 HC; Thurs 7:30 College Student
HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; C Sun 10 & by appt

MIDLAND, TEXAS

Rev. George Morrel, r
TRINITY
1412 West Illinois Ave.
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.
Gallagher, ass't.
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Eu
1 S); Weekday Eu Wed 7; Thurs & HD 10:30
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr, r
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC
Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8 HC only, during July

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E. Cordova
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily
HC 7:30, Thurs 9:30; C Sat 5 & 7

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in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
ment for full particulars and rates.

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Hwy.
Rev. W. O. Hanner, W. J. Bruninga
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
6:15, 10; Also Fri (Requiem) 7:30; Also HD 10;
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry at Fulton
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
Rev. Charles T. Cooper
Sun Masses: 7:30, 9, 11